Eighty Four Thousand Poems

Talks given from 1/4/80 to 30/4/80
Darshan Diary
28 Chapters
Year published: none

Unpublished

Eighty Four Thousand Poems

Chapter #1
Chapter title: None

1 April 1980 pm in Chuang Tzu Auditorium

Archive code: 8004015
ShortTitle: 84POEM01
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed on to the computer. It is for reference purposes only.]

It is impossible to express the ultimate truth.
It is like a taste. If you have tasted, you know
If you have not tasted
There is no way to convey it.
A man who has not tasted honey cannot be made
To know what sweetness is.
The man who has never seen light is incapable
Of understanding anything said about light.
The person who has known and experienced
Even he finds it almost impossible to express it
Because language falls very short.
The experience is so vast
And language is so small.
The experience is so sacred
And language is so mundane
That there is no possibility of any bridging.

Hence truth has been known many times
And all those who have known
Have tried to express it
But they have all failed.
We are grateful that they tried
Because out of that effort life has been enriched.
We have beautiful scriptures: the sayings of
Zarathustra, Jesus, Lao Tzu, Buddha
Are so beautiful, so precious
That without them there would
Have been no humanity
We would have been utterly poor.
But howsoever beautiful they are
They have not been able to express it.
And they all say that they have failed.
They have tried with their heart
They have tried in thousands of ways
In every possible way.

Buddha spoke for forty-two years continuously
But again and again the same cul-de-sac.
Something seems to be elusive, it escapes.

Just this morning
I was reading a Zen master, Sotoba.
The day he experienced truth
The day he became enlightened
He wrote these beautiful lines:

'The mountain -- Buddha's body
The torrent -- his preaching.
Last night, eighty-four thousand poems.
How, how make them understand?'

The experience is so vast
As if eighty-four thousand poems
Have suddenly arisen in you.
And you cannot express even a single poem!

He says, 'How, how make them understand?

Every awakened person has felt
A tremendous compassion for people
And he has tried his best.
But something in the very experience
Is such that it cannot be expressed.
If one wants to know it
One has to experience it.
Truth can only be an experience.
Then certainly
Eighty-four thousand poems arise in you.
You are full of stars, full of flowers
But absolutely incapable of transferring it
To anybody.
It is untransferrable, it cannot be taught.
But those who are alert
They can catch a glimpse of it.
It cannot be taught but it can be caught.

And that's the whole purpose
Of being a sannyasin:
Being here around me to catch something
Which I cannot teach.

This is a beginning
The beginning of a new life
The beginning of a new vision
The beginning of a new way of being.
You will have to drop much, you will have
To disconnect yourself from all that is gone,
From the past.
Don't carry it any more.
It is an unnecessary burden
It hinders growth, it paralyses.
Slowly slowly it becomes such a mountain
That one is crushed underneath the mountain.
One should be capable of dying to the past
Every moment so that it is never accumulated.
That's the path of sannyas
Dying to the past every moment
So that you are always young and fresh and alive

So that you are always present in the present.
To be present in the present
Is to be present before god.

The first birth is an ordinary birth.
It is only the birth of the body-mind,
Physiological, biological.
The second birth happens through meditation.
Then the spirit is born
Then one becomes a soul.
And that is the real birth
One becomes twice-born.

Remember that sannyas is not something formal.
It has to be such a deep commitment
Such an absolute surrender of the ego
That it gives you a new birth
That you are no more the same
That you become discontinuous with your past.
A new being arrives.

Man is born only as an opportunity.
He has great potential
But remember
A potential is only a potential.
It has to be transformed into a reality
It has to be actualized.
And great effort is needed.
It is an uphill task.
One has to be industrious.
One cannot attain to bliss
By just hoping for it.
Just desiring it is not enough.
You have to put all your energies to the task.
And it is the greatest achievement of life
Hence it needs your total commitment.
Less than that won't do.

Love is the greatest, the supremost religion.
It is the very essence of religion.
If one is loving then nothing else is needed

No church, no temple, no dogma
No creed, no scripture.
Love contains all.
Love itself becomes the greatest temple
And the greatest scripture.

My effort here is to help you
To become more and more loving.
I don't want you to be Christians
Or Hindus or Mohammedans.
All those ugly things have to be forgotten.
Humanity has suffered much
Through those ideas.
Love -- that is the message of Christ
And that is the message of Buddha
And that is the message
Of all the awakened ones.

The religion of love needs no priests.
And the religion of love needs nobody
To teach you what it is.
We all have an intrinsic feel for it.
Nobody teaches anybody what love is
In fact it cannot be taught
But everybody knows what love is.
Yet very few people make it their religion.
It remains just a fragment of their life.

Let it become the center of your life.
Your whole life should be coloured by it.
Then god is yours.

You need not go in search of him
He will come in search of you.

To me goodness, or virtue,
is not something moral
It has something to do with meditation
Not with morality.

It is a by-product of meditation.
The more silent you are
The more aware you are
The more meditative you are
The more virtuous you become
Without any cultivation
Of virtue on your part.
Virtue comes of its own accord.

Morality is a cultivation of virtue
And a cultivated virtue is not virtue.
It is only a facade, a pseudo coin.
It can deceive others
But it can't help you in an inner revolution.
In fact, it makes you a hypocrite
one thing on the surface
And just the opposite inside.

Meditation functions
In a totally different way than morality.
Meditation starts form your very centre.
It is not concerned at all with virtue
It is concerned with awareness.
But the miracle is, when you are aware
You can't do wrong, you can't harm anybody
You can't be cruel, you can't be violent.
When you are aware you are naturally loving
Naturally compassionate, naturally non-greedy.

And when these things happen
Naturally, spontaneously
They have a beauty of their own.
My sannyasin has to be virtuous
Not through morality

But via meditation.

It is only through awareness
That one becomes noble, one attains to glory

That one comes to know the splendour of life.

Otherwise life is a drag. Otherwise life
Is nothing but a long long boredom.
It is a suffering.
But it is our responsibility
If it is a suffering.
We can change it into a blissing.
All that is needed is that we should bring
three kinds of awareness to our life.
The first is about our actions,
That is the outermost circumference of our life.
The second is about our thoughts,
That is a little closer to the inner world.
The third is about our feelings,
That is still more close to the inner.
And the fourth is awareness of our being.

The three you have to practise
The fourth happens of it own accord.
When the three are fulfilled
The fourth is the reward.

There are only two possibilities open in life.
One is what is known as politics.
Ut us ab effort to rule others
It is ugly, violent.
The very idea of dominating someone is inhuman.
The very idea of possessing people
In your power, in your grip, is to destroy them.
It is to reduce them to things.
Hence there is nothing more ugly
Than power politics.
And all politics are power politics,
There is no other kind.

The other alternative is religion.
It is an effort to be a master of oneself
Not to be a slave of unconscious forces
Instincts, biological urges, emotions.
Man is a slave.

So many unknown, unconscious forces.
He goes on thinking that he is the master.
That is very ego-fulfilling.
But he is not.
When anger arises, are you the master? Con you turn it off.?
Can you say no, and it disappears?
Or when thoughts are moving in your mind
Can you turn the whole process off?
Is it in your power to turn it on or off?
Or are you just a victim?
You cannot even get rid of a dream
What to say of anything else?
If it persists, it persists.

One of the great Russian novelists, Turgenyev
Suffered for his whole life from a single dream.
And a man of the quality of Turgenyev is rare
He was very intelligent.
In fact, if you try to find
ten great names in literature in this century
You will have to find a place for Turgenyev.
One out of ten great names of this century
As far as literature is concerned
is bound to be his.
He has written a few of the greatest works
But he could not get rid of a single dream!
And he tried hard. It became a nightmare.
It was a simple dream, but very nightmarish.

Every night in his dream he would see
a vast desert, unending
As far as he could see, just desert
And nothing else
Not enen a single tree
No Shade, no shelter, no oasis.
And two feet, not the whole man just two feet
With no shoes on, walking, going towards the horizon

And this would go and on.
It became a torture to him.
But it depicts his life
And the life of millions of people.

It depicts life as a desert4rt.
As people live it, it is futile, meaningless
Utterly absurd, ridiculous.
People are going, but not knowing where.
They go on and on
For the simple reason theat they cannot stop
They don't know how to stop.
There seems to be no break in their mechanism
Just an accelerator
So they go on accelerating.

And the second thing it says is
That man is not whole, just parts
Just legs walking, head thinking
Hands doing something else.
There is no co-ordination. Man is not a unity.
So the head may be dong one thing
And the legs may be doing something else
Just the opposite.
One hand may be compassionate
your other hand may be cruel.
With one hand you may be creative
With the other you may be destructive.

But the dream persisted
And the more he tried to get rid of it
The more impossible it became.
Nobody could help him.
A simple thing would have helped him:
If he had enjoyed it, it would have disappeared!
But because he was antagonistic, afraid
The whole day he was afraid
Constantly thinking that the night was com ing
And the dream would occur.
So he was hypnotized g himself the whole time.
For twenty-four hours a day he was talking to people;
About his dream and how to get rid of it.
He was so obsessed,
That very obsession was its root cause.

Man is just a victim
Of so many unconscious forces.

One can become a master
But then one has to transform one's unconscious
Into a conscious phenomenon.

That's the whole purpose
Of sannyas and meditation.
It is an alchemy, a simple method
To bring more awareness to your being.

The more aware you are
The more you are a master.
When you are fully aware
You have attained to the kingdom of god.

There is nothing more divine than light.
Light is a scientific name for god
God is a poetic name for light
But they are really synonymous.
We are born of light, we are made of light.
The whole existence consists of light
And nothing else.
Except for light all is unreal.
To know it is to be transformed
To know it is to be enlightened.

When there is no darkness
There is no fear, no death.
The devil exists only in darkness
Ti is another name for darkness.
And because we are living with closed eyes
We are living in darkness.
Open your eyes and all is full of light.

Sannyas is a process of opening your eyes.
Not only the outer but the inner too.

The ultimate sound is heard only

When the mind is completely silent.
It is the sound of silence.
It is silence dancing, it is silence vibrating.
To hear it is the goal of all meditation.
ONce you have heard it
You are transformed into a totally new being
Transmuted in a new dimension.
You are no more a mind, you become a no-mind.
And that is the most beautiful experience
To be a no-mind, to be utterly silent.
But that silence is not dead
It is so musical that all music is nothing but noise.

Make every effort to be silent
So that you can hear the ultimate sound.

It is this sound
That the Bible talks about
In the beginning was the word,
The Word was with god and the word was god.
To translate it as word is wrong
It would have been far more true and closer
To truth if it were translated as sound:
In the beginning was sound.
Or even silence
Would have been better than word.
'Word' is not the right word.

The people who were writing the Bible
Must have experienced the tremendous silence
That comes out of meditation.

Life is full of divine glory
But we are unconscious.
We are so deeply asleep
That we go on missing the glory of it.
It is the most perfect existence possible,
The most beautiful, the most magnificent.
It cannot be improved upon.
But we are asleep
Hence we cannot have any connection with it.

It is as if it is spring
And the trees are flowering
And the birds are singing
And the wind is dancing through the trees
And you are asleep.
You will not know the sunrays coming to you
Through the trees
And the beautiful patterns
They are creating around you.
You will not see the flowers, their colours.
You will not see the dance
Of the trees and the wind.
You will not even know that you are in a garden!
You will have no connection with the spring.
You will be enclosed within yourself.
You may be having a nightmare
And you may be suffering in your nightmare.
You may be suffering in your nightmare.
You may be screaming, crying and weeping.
It has no relationship with the reality
Surrounding you.
That's exactly the situation of man.
Existence is always in spring
But one has to be awake
To know it, to feel it, to live it.
And once you have tasted of the joy
That surrounds you, you are religious
Because great gratitude arises in you
And thankfulness and prayer.

Eighty Four Thousand Poems

Chapter #2
Chapter title: None

4 April 1980 pm in Chuang Tzu Auditorium

Archive code: 8004045
ShortTitle: 84POEM02
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed on to the computer. It is for reference purposes only.]

By going beyond all religions
One becomes religious.
The true religion
Is neither Christian nor Hindu nor Mohammedan.
The true religion is a transcendence
Of all creeds, dogmas, scriptures.
The true religion is not a religion in fact
But a kind of religiousness.
It is not a noun but a verb.
It has nothing to do with organisation.
It has something to do with the individual.
It is something inner.
Not that you go to a particular church
And you become a Catholic or you go to the temple
And you become a Hindu -- no.
You go into your own being
And you become religious.
And to be religious is enough.
There is no need for any adjective.
Jesus is not a Christian, remember
And Buddha is not a Buddhist.
And Krishna is not a Hindu.
These people are far beyond beyond all these
Small small sects, doctrines, creeds, churches.
These people live in a kind of

Boundaryless existence, without boundaries.
When you live in a world of no limits
Then you are truly religious.

My sannyas is not a religion.
Ti is a new type of vision: it is religiousness.
You love, you meditate
You make every effort to be authentic.
You try to be responsible, not according
To any commandments given by somebody else
But according to your own inner light.
You become a light unto yourself.

Up to now you have been only formally a follower of Christ.
Now you are really becoming one.
Remember, Christ has nothing to do with Christianity.
The Jews and the Romans only destroyed the body of Jesus. But Christianity has destroyed his very soul. He was not really crucified in Jerusalem, he has been crucified in the Vatican.
So if somebody really wants to be a Christian now, he should not be a Christian at all in the first place.
Avoid Christianity, because it is a fabrication of the priests.
Follow anyone who is awakened and you are following Christ.
Never follow the priests, follow the prophet.
People follow the priests because they are born in a certain community.
To follow a prophet means to choose. It is risky, it is dangerous. One can never be certain, there is no guarantee.
To go with a prophet is going into the unknown.
And this is what is happening right now: You are moving now into a dangerous journey.
But to live dangerously is the only way to live.
All other ways are ways of dying.

In my vision courage is the most divine quality.
Everything else is secondary, courage is primary
Because if courage is there
Everything else follows.
If courage is missing, then all is missing.
Only a courageous person can be sincere
Truthful, loving, religious.
Only a courageous person can go

In search of the ultimate
Because the search is arduous
It is an uphill task.
It is easy to go downwards
Gravitation helps you
But to go uphill is difficult.
And the higher you move
The more and more difficult it becomes.
Before the ultimate is reached
One is tested to the utmost.
Only a few courages people have passed
The ultimate examination of life and existence.
These are the Buddhas, the Christs, the Krishnas.

But everyone has the capacity
To become a Buddha.
If anything is missing it is courage
And courage can be gathered.
Even a cowardly person can gather courage.
He has the ingredients.
He just has to pt them together.

Sannyas is a courageous step.
It may lead you into many difficulties.
Face them joyously, enjoy facing them.
And you will be surprised
That each difficulty becomes a blessing
And each challenge proves a tremendous gift of god
Because it integrates you
It makes you more and more solid.
It gives steel to your spine
It makes you a man of steel.

A man of courage is always a king.
Only cowards are slaves.
But to really be a king one has to be
A master of oneself -- not of others.
That is very easy and cheap
Because there are millions of cowards in the world
Who are really hankering for somebody
To enslave them, who cannot live on their own.
They are always longing

Tor somebody to dictate to them.
They cannot move even an inch in their lives
By their own light.
They want to cling.
They want to be guided, led, like sheep
They always need shepherds.
Hence it is very easy to become
A ruler of people -- that is not worth much.
The real problem, the real challenge, is
To be a master of oneself.
And that is the whole purpose of sannyas:
To make you a master of yourself.

One should not be a slave of one's own unconscious.
That's what people are.
Everybody believes he is a master.
In fact that belief is very dangerous
Because it never allows you to see the truth.
It keeps you befooled.
Somebody insults you and you are angry
And you say, ' I was angry.'
That is wrong because you can say 'I was angry!'
Only if you are capable of not being angry.

But you were not capable of not being angry.
You were possessed by anger
You were not a chooser, there was no choice.
Somebody insulted you, he pushed a button
And the anger came
Just as you push a button and light comes.
It was mechanical. You were not the Master of it.
You behaved like a machine.
When somebody insults you and you are the chooser
Of wether to be angry or not
Then you are a master.
And the same is true for all your instincts:
Greed, lust, ego.
If you are a chooser, then there is no problem.
But if you are not a chooser
But only reacting in a mechanical way
Then you are not yet a man.
Only by becoming master of your own consciousness
Do you become a man.
It happens only through meditation.

There is no other way.

Meditation is the alchemy of transforming
The unconscious into the conscious.
It gives you a tremendous power
Far greater than anger, greed and lust.
Then you can control without repressing.
Then you can direct, channelize your forces.
You can transform your energies into higher realms.
Then life really becomes
A great experiment in growth.

Man remains almost unaware of his glory
Of the great splendor that he brings into the world.
Because he never looks inwards.
He remains a beggar
Although in fact he is a king.
He remains a beggar
Because he goes on looking outside, hankering
For this and that and always for more...
And there is no end to it.
Hence our so-called emperors are also beggars.
Nobody is ever satisfied.
But a person who turns in
Suddenly bedtime contented because he comes across
The immeasurable treasure of his own being.
And the glory is so tremendous
The ecstasy so incredible
The joy so overflowing
That not only does it make one contented.
Whosoever comes in contact with such a person
Starts feeling something of the unknown
Something of the mysterious.
That's how masters have been able
To transform millions of people.
They have become aware of their splendor
And everybody who comes close to them
Becomes aware of the splendor
Not only of the master
But finally of his own self also.

The beginning of disciplehood

Is to be aware of the glory of the master.
And the end is to be aware of your own glory.
They are not two different things.

One can be full of justice
Only if one is free from one's mind, otherwise not.
The mind is always prejudiced for or against
Hence it can never be just.
The mind lives with conclusions.
Even before looking at facts it has already decided.
The mind has decided wether there is a god or not.
A few people are atheists, many are theists
But all are in the same boat
The boat of the mind.
They have decided without ever exploring.
That is the way of the mind
It decides without enquiring.

Enquiry needs intelligence.
Enquiry needs tremendous love for truth.
And enquiry needs as a basic requirement
That the mind be put aside so that you
Can look directly without any prejudice
Coloring your eyes.

And that's what meditation is all about.
Putting the mind aside.
Then one is just, always just.
One cannot be unjust, that is impossible.
Be meditative, be more and more meditative
So that you can know what no-mind is.
Out of no-mind blooms the flower of justice.

A divine voice is always there in the heart
Always calling you.
But you are not available
You are engaged in some mundane affairs
In some ordinary things.
Your mind is full of unnecessary rubbish
Busy without business.
So you go on missing the still small voice within.

Once the mind is silent, once thoughts disappear
Once you are left without any thoughts
Suddenly the voice is heard.
And to hear god directly from your hart
Is the beginning of transformation
It is revelation.
God always comes as a revelation
Never as knowledge but always as revelation.
Remember it.
And it is not far away. He is always there
Twenty-four hours a day
Waiting for you.
But people go on running hither and thither.
They waste their whole life
In such stupid nonsense that it seems unimaginable
That man can be so unintelligent.
But he is.

A sannyasin has to be intelligent.
He has to reconsider his whole life-style.
This is the beginning of a great pilgrimage.

I am not in favour of renouncing the world.
I want my sannyasins to live in the world
But very skillfully.
To live in such a way
That nothing affects you
To live in such a way
That you are in the world an yet not of it.

That is non-attachment.
Renouncing is very easy.
One can escape to the mountains, to a monastery
And forget all about the world and its worries.
That is very easy; any coward can do that.
And to live in the world and be worried
Is also easy; everybody is doing that.

I am telling you to do something
Totally different from both these extremes.
I don't want you to be a worldly man

Although I want you to be in the world.
I don't want you to go to a monastery
Although I am initiating you into a monkhood.
I am trying to give you
A very paradoxical way of life
But it is only through paradox that one grows.
Life is a dialectical process
So the more paradoxically you live
The higher the peaks you will achieve.

Eighty Four Thousand Poems

Chapter #3
Chapter title: None

5 April 1980 pm in Chuang Tzu Auditorium

Archive code: 8004055
ShortTitle: 84POEM03
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed on to the computer. It is for reference purposes only.]

The lotus represents
The ultimate unfolding of consciousness.
The lotus is the biggest flower in the world
And in the East the most respected flower
For two reasons/
One: it grows in the mud, in the dirty mud.
One cannot conceive that out of such dirty mud
Such a beautiful flower is possible.
Hence it represents something in man.
Man ordinarily is nothing but dirt
Just dirty mud
But hidden in it is the possibility
Of a lotus flower.
So just don't condemn the dirt
And don't condemn ordinary humanity.

Secondly: the lotus grows in water.
Out of dirty mud it rises and floats on the water.
It has a very miraculous quality:
It is so velvety that the water cannot touch it.
It remains in the water
But remains untouched by the water.

That is the quality of a sannyasin.
A sannyasin has to live in the world.
Where else to live?
There is no other world, this is the only world.
One has to live here and yet
One can live like a lotus, untouched, unaffected.
Pleasure comes, pain comes,
One simply watches and everything passes by.
Pleasure passes by, pain also passes by.
Soon you realise that nothing remains
Only *you* abide.
The consciousness abides, your witnessing abides.
That is your true self,
That is your real being that abides.
Everything else is like a cloud coming and going
You are the sun. Many clouds will come and go
Don't be affected by them.
The day you don't cling to pleasure
And you are not afraid of pain and
You take both as if they are the same...
In fact they are
They are two aspects of the same coin.
When you are absolutely indifferent to both
Whatsoever comes you accept
Whatsoever goes you say good-by to.
When it comes you say hello
When it goes you say goodbye
Then you are a real sannyasin.

Once Picasso was asked the meaning of one
Of gis paintings that he was just finishing.
He remained silent for a few moments
Then he took the hand of the man
Who had asked the question, a great critic,
Took him outside the house in the garden
Pointed to a rose, and said
'What meaning does the rose have?'
Of course the critic said
'There is no meaning in a rose.'
And Picasso said ;If the rose can exist
Without any meaning why can't my paintings
Exist without any meaning at all?
If god can create things with no meaning
Why can't I create things in the same way?'

It is a beautiful anecdote, of tremendous import.
A rose is beautiful, but it has no meaning
In the sense that a commodity has meaning.
It is not a commodity, it has
No utilitarian purpose, it is non-utilitarian.
You can enjoy it.
But it is not bread, it is not butter
You cannot live on it.
It is sheer joy to see it
There is no end to it; it is an end unto itself.
And that's how life is.
It is not a means to anything else
It is an end unto itself.
It exists for no other purpose
It simply exists.

God creates non-purposively
He creates because he cannot help it.
He is creativity, he is overflowing energy.
He is delight, he delights in playing with things.
This whole existence is his leela, his play.
And that's how a sannyasin has to look at life
And at himself too
With the joy af a poet, a painter, a musician
Not with the eyes of a businessman.
Once you can see life
An having no purpose at all,
Just being for its own sake,
You enter into a world of tremendous celebration.
Then it is all dance and all song and all joy.
That's how my sannyasins have to look at life.

Bela is another flower, one of the most fragrant. It is an eastern flower. It happens only in a hot climate. The hotter the climate, the more fragrant are the flowers. The colder the climate, the less fragrant are the flowers. In fact, many western flowers have no perfume. The cold does not allow their perfume to be released. A certain heat is needed. And the same is true about man. A certain effort that creates heat in you is needed to release your perfume, your fragrance.
It is not just accidental that many more Buddhas happen in the East than in the West. It is the same law. It is just as flowers are more

fragrant in the East than in the West. The sun is hotter, it releases the energies of the flowers. In a cold country, in a cold climate, people are bound to become materialistic because they have to protect their bodies, otherwise the cold will kill them. They have to remain so concerned about the body that they become body-oriented. In a hotter climate people need not worry about the body too much; they can live naked. Now, one cannot conceive of a Mahavira happening in the West -- he lived naked. It is possible in India. In fact, to wear clothes in India is uncomfortable, to be naked is far more luxurious.

The East became more and more concerned about something more inner than the body, because the body was not a problem and life was very secure and safe. The climate was such and the soil was so fertile that just a little effort was needed. India is poor today for the simple reason, that the population has grown beyond its capacities. In Buddha's time there were only two crore people in India; now there are seventy-crore -- almost fifty times more, and the earth is the same. So people were very easily happy with their physical life, there was no problem about it. Even just fifty years ago it was the routine thing that only one man in the whole family would earn and the whole family would live without earning. It was enough. People were satisfied with small comforts, their needs were not many, hence their whole consciousness turned inwards. They started making efforts to reach their innermost core.

Bela is an eastern flower just as religion is an eastern flower. Science is a western flower. Science can happen only in a cold climate where people have to struggle with nature, fight with nature. In the East nature was very very co-operative. There was no problem to fight; the idea has never existed. Books like The Conquest of Nature have never been written in India. The very idea was thought to be absurd. It is not a question of conquering . Nature was already giving so much that people were thankful. But in a cold climate you have to fight, struggle. And the struggle is so long, that it makes your whole consciousness focussed on the poverty. But now it is possible that the East and West can meet. That's what is happening here. Now for the first time it is possible that the earth can become one. Now religion can even grow in the West and science can grow in the East. Remember Bela as representative of the eastern fragrance, the fragrance of Buddha, Mahavira, Krishna, Kabira. The message is to make a total effort to awaken yourself. That very effort creates the heat, the right heat, the right temperature in which the fragrance is released.

Just one Champak flower is enough
To make the whole house full of fragrance.
Just one flower in the garden
And the whole garden will be perfumed.
And it is a small flower.

Appearance-wise it is not beautiful at all
Appearance-wise it is very ordinary.
But don't be deceived by appearances.

It is said that Jesus was not a beautiful man
In fact he was an ugly man.
Many people simply laughed at his ugliness.
They missed the point, they could not see deeper.
If you come across the champak flower
You will see a very ordinary flower
Not worth looking at twice.
But it is the most precious of flowers.
It contains the greatest perfume possible.

So always remember: the appearance
Is not the real determining factor in life.
The container is of no importance
But the content is.
The body may be ordinary, homely, and yet
It may have a soul which is beyond comprehension.
The body may be very beautiful
And bay be utterly empty, with no soul at all.
This will happen many times in your life
You will come across beautiful people
Who have no souls at all
And you will come across people who are very homely
But have tremendous qualities.
Never be deceived by appearances.
Always look deeper, search deeper.
Look at the centre, not at the circumferences.
And the same is true about yourself too:
Don't be too concerned
About the circumference and its decorations.
Think of the centre
Of whether there is a centre or not.
If there is not then create it
Because to live without a centre
Is not to live at all.
Life begins only when a centre has arisen.
And not everybody has got a centre, remember.
A centre has to be created by tremendous effort.

That's what sannyas is all about.

Man is not mortal, he only appears to be.
The appearance is because of the body.
The body is born and one day dies.
Whatsoever begins ends
But there is something within you
Which never begins and never ends.
That's your reality, that's your being.
It is immortal.
There is no way for it to die.
It can't commit suicide.
Death does not exist for it
Just as darkness does not exist for light.
The moment you know yourself
You know that there is no death.
And in knowing it one is freed from all fear
One is freed from all agony, anguish, anxiety.
Knowing this one knows 'I am part of god.'
And that is the ultimate realisation.
Without it there is no fulfilment, no flowering.
Life remains empty.

Be as wide as god himself.
Believe in no limitations, in no boundaries
In no adjectives:
Christian, Hindu, Mohammedan
Jewish, Indian, Chinese, Japanese.
Drop all limitations.
Feel more and more just a pure consciousness
And your horizons will become wider and wider.
A moment comes when you are as big as god himself
Because you are pure consciousness.
Pure consciousness is another name for god.

But we cling to narrow limits
We cling to our prison cells.
We think that these walls that surround us
Are very secure.
Outside the walls there seems to be insecurity
So we don't go out, we remain in our black holes.

Small black holes...
That's what our life has become.
And we go on crawling and fighting
And quarrelling with each other for small things
While the infinite waits to receive us.
God waits to welcome us.
He is ready to take you into his very heart.
But you don't listen to the message of the vast
Of the oceanic
You remain with your small holes
Clinging out of fear
Afraid of insecurity and safety
And believing that these are not prison cells
That these are beautiful palaces.
And you have decorated the walls.
You have painted the walls
You have made it a little bit comfortable there.

But howsoever comfortable it is
A prison is a prison.
It may even be luxurious
But a prison is a prison.

One has to know the unlimited sky
Only then does one know what truth is.

Everybody is born only semi-precious.
But by becoming a sannyasin
You are moving towards becoming really precious!
Just a few things which have gathered
Around the real jewel will have to be dropped.
They are clinging to the real jewel
And we think that they are part of it.
They are not part of it; they may be just mud.
They may have been with the jewel for centuries
They have become almost a part of it.

My work here is to make you aware
Of what is real in you and what is unreal in you
What is essential in you
And what is accidental in you.

Once you are aware
Of the essential and the non-essential
Then the non-essential can be dropped easily.
There is no problem.
In fact the moment you know
That it is non-essential
It drops of its own accord.
The very seeing becomes a transformation.
The very understanding brings its own revolution.
There is no revolution apart from understanding.
Everybody comes here as a semi-precious jewel
And we start hammering and cutting.
The work is hard in the beginning.
It hurts too, it is painful.
But if you are ready to go through the process
One day only that which is real
That which is eternal will be left
And all else will disappear.
That day you have discovered yourself.
And the whole life
Is nothing but a pilgrimage to self-discovery.
In discovering oneself one discovers bliss
One discovers truth, one discovers beauty.
One discovers all the splendours
And the glories of existence.
And ultimately one discovers god.

Nobody is born noble.
The whole idea of aristocracy is sheer nonsense.
One hat to achieve it, one is not born with it.
It is an art to be learned.
One has to be reborn
Only then does one become noble.
One has to become full of light, awareness, love
Then is one noble.
Ordinarily people are so full of poisons
All kinds of poisons
How can they be noble?
Whether they are born in a poor family
Or a very famous family
It doesn't matter -- they are all unconscious
The poor as well as the rich
The anonymous as well as the royal ones.
But one can *become* noble.

Sannyas is an effort to bring
A new life to you
A release of new energy
Which is potentially there but dormant.
It has to be made dynamic.
It is almost frozen; it has to be heated up
Through love and warmth so that it can melt.
People are ordinarily ice-cold in their being.
Their smiles are pretensions.
Deep down they are dead, deadly cold.
Unless your being starts warming up
You are not noble.
And the moment your being warms up
You are full of prayer
Full of love for the whole.
You are full of gratitude to god.
That warmth brings thousands of rewards.
It is the true beginning
The beginning of a real, authentic life.

A humble heart
Is the very essence of religiousness.
But beware of one thing:
That is false humility.
There are thousands of people
Who are deceived by it.
It is better not to be humble
Than to be humble in a pseudo way
Because the person who is not mumble
Sooner or later will have to recognize
That all his suffering is coming from his ego
And for how long can you cling to something
Which goes on giving you suffering? For how long?
The more intelligent you are
The sooner you will drop out of it.

The pseudo humbleness can recreate trouble
For you because it hides the ego
It covers up the ego.
It is like covering your wound with a rose flower
So you don't see the pus
And the stink of the wound
You see the flower

The beauty and the fragrance of the flower.
And meanwhile the wound goes on deepening
Meanwhile the wound is turning into a cancer.
The pseudo-humbleness is created, cultivated.
It is ego standing on its head, upside down.
That's what is being taught
By all the organised religions:
Be humble, try to be humble
Learn manners, etiquette that help you to be humble.
But this is all from the outside.

My effort here is that your heart should open up.
You should not cultivate
The quality of humbleness.
It should be a by-product when your heart opens up.
It comes of its own accord.
A cultivated humbleness is not humbleness at all;
It is just its opposite.
It is not a friend
It is a foe hiding itself as a friend
Hence it is more dangerous than the foe itself.

Real humbleness
Comes through silence, meditativeness, awareness.
It has nothing to do with humbleness directly
It always comes as a consequence.
Be more and more meditative
Silent, alert, watchful
And many things will come
In the wake of your meditativeness.
Humbleness will be the first guest.
Then it is true
And then it has a beauty of its own.

Light is synonymous with god.
The whole existence is made of light.
That has been the experience
Of all the mystics down the ages.
Now even physicists agree with it
In their own way.
They also say existence
Consists of electricity, electrons.

Electrons are nothing but light, pure light.
This is the first time
That mystics and physicists agree an one point.
They have come to the conclusion
Through different directions
Totally different, diametrically opposite.
But how long can you avoid the truth?
If the truth is there
And your search is authentic
Sooner or later you are bound to discover it.
Your path may be physics, it may be mysticism
It may be poetry, it may be music
It may be meditation.
Whatsoever path you have been following
If your search is true, if you are really a seeker
Who is ready to risk all
Then one day you are bound to discover the truth.

Now this is the truth: we are made of light
But we live in darkness, we all live in darkness
We stumble in darkness.
This is very strange: we are made of light

Eighty Four Thousand Poems

Chapter #4
Chapter title: None

6 April 1980 pm in Chuang Tzu Auditorium

Archive code: 8004065
ShortTitle: 84POEM04
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed on to the computer. It is for reference purposes only.]

Man has to be a lamp unto himself.
Drop the whole idea
That you can get guidance from scriptures
That knowledge is possible by borrowing.
That is one of the greatest hindrances
In the spiritual search.
Nothing is needed from the outside
God has provided you with everything
That you will need on the journey.
The light is there
And only your own inner light can help you
To distinguish the right
From the wrong
Can help you not to go astray
Can help you to always be moving towards god.
Those who depend on others
Are simply wasting their opportunity.

My effort here is not to guide you
Not to give you directions
Not to give you certain character styles
Structures, patterns
But only to help you to be yourself.
I am not here to distract you from your being.

That is what is being done all over the world
By all the so-called organised religions.

The past of humanity has been very uncreative
For the simple reason that religions
Were teaching renunciation, not creativity.
Religions were teaching that the world
Is illusory. If the world is illusory
What is the point of creating anything?
The religions were teaching people
To become drop-outs
They were teaching people to become escapists.
And their impact has been great
They have poisoned the whole humanity.
Otherwise every child is born
With a tremendous capacity to be creative.
But we destroy him, we cripple him
We paralyse him.

My approach is just the opposite.
I would like you to be more and more creative
Because only by being creative
Can you participate with god.
Whenever you are creative
You are part of god, the creator.
There is no other way to participate with him.

So what you create is immaterial,
That is up to you, but create something.
Anyone creative -- a potter -- is far closer to god.
Than a professor, than a priest.
A shoemaker is far closer to god
Than a politician, than a prime minister
Or a president.
If god is a creator, then of course
All his blessings are for those who are creators.
Every sannyasin who belongs to me
Has to prove his mettle by creating something,
Whatsoever it is.
Find out what you would love to create.
There is no need to become world-famous
There is no need to become a Nobel laureate

There is no need that everybody should know
And appreciate your creativity;
That is not the point.
If you are enjoying it
If you are delighted in doing it that's enough.
That means god is happy with you.
If you are delighted that means god is delighted.
It is his delight that reaches to you.

Prayer
Has been very much misunderstood down the ages
So much so that it has taken on
A totally wrong meaning.
Now prayer means saying something to god.
Even a man like Martin buber thinks
Prayer as a dialogue with god.
What to say about ordinary people?
Martin Buber is a rare, intelligent human being
One of the greatest philosophers of this age.
But even he goes on carrying the same old
Rotten meaning of having a dialogue with god --
As if something has to be said to god.
There is nothing to say.
Prayer is not saying something to god
It is listening to god.
When you are all ears, just ears --
Open, available, ready to listen
Ready to be guided, surrendered, in a let-go --
That is prayer.
If this meaning is understood
Then prayer and meditation
Are no more different at all, then they are
Two different names for the same phenomenon.
Both mean silence.
Both mean a receptivity, an availability to god.

What can you say?
And whatsoever you do say will be stupid.
All prayers are stupid!
Man is stupid, so whatsoever he can bring forth
From his mind is going to be stupid.
It will be part of his ignorance
Of his unawareness, of his unconsciousness.
It will be nothing but his desires, demands

Complaints.

One has to be silent
Before existence.
That is prayer. Sitting silently by a river
Or sitting silently by a rosebush
Or sitting silently under the moon
Or sitting silently with a friend holding hands
That is prayer... because god is everywhere.
Wherever you are silent you are in prayer.

Basically prayer is gratitude -- gratitude
For all that god has done for you already.
It is gratefulness, it is a deep feeling
Of thankfulness. Reduced to the minimum
It is a non-verbal thank-you.
You need not say it, you have only to feel it.
The prayerful person is constantly feeling
That everything is a gift of god.
Life is a gift, love is a gift
Consciousness is a gift.
You are here
And becoming a sannyasin is gift!

When each moment of your life becomes permeated
By an unspoken thank you, that is prayer.
Then it goes on resounding in you;
Even while you are asleep it goes on and on
Deep inside you like an undercurrent.
You are not saying it
It is not addressed to anybody in particular
Because god has no address
At least no postal address!
It is unaddressed, unspoken , but it is there
Throbbing in every beat of your heart.
That is prayer.
Feel it, be it, and you will come to know
The greatest experience of your life
The greatest ecstasy.

By worship I don't mean any ritual.

Ritual is not worship.
Love is worship and love is never a ritual.
Rituals are repetitive, formal.
Love is informal, non-repetitive, spontaneous.

Be in love with existence -- that is worship.
And love in as many ways as possible
Don't hold back.
That's my whole teaching.
Jump into life totally, wholly.
When you are wholly in life, totally in life
You become religious, you become holy.
That is the only way to be holy.

Your so-called saints are not holy
They are simply dead.

Dance is the most symbolic act.
Nothing represents god better than dance.
God is a dancer.
And why do I say
That nothing represents him better?
Because dance is the only activity known to us
In which the actor and the action are one.
If you paint
The painter becomes different from the painting.
If you sculpt
You become separate from your creation.
Dance is the only activity
Which is inseparable from the dancer;
You cannot take the dance away from the dancer.
Existence is the dance of god;
They are together.
Hence he has to be found in this dance:
The wind passing through the pine trees
The sound of running water
The song of the birds in the morning
The freedom of the clouds
The beauty of the flowers.
God has to be found now and here
In this very dance.
This whole existence is his temple.

There is no need to make any churches
Any temples, any mosques. The are all false
And they go on distracting people
from the true religion.

True religion
Is a devotion towards life and existence.
Remember it: in every leaf of grass is god.
It is his gesture.
In thousand of moods and in thousands of gestures
He is dancing all over.
He is dancing within you and without you.
Hence I teach my sannyasins to dance
And to dance with such abundance
That you are lost in it.
That will give you the first taste
Of what it is to have a meeting with god
To have a date with god.

My sannyas is not to be serious
It is not to be sad.
My sannyas has to be a song, a celebration
A rejoicing in life.
I don't teach renunciation because to me
God *is* life, and if you cannot find him in life
You will not find him anywhere else.
God is not to be found in the monasteries
Or in Himalayan caves;
He is to be found in life
In all kinds of situations
Which one has to encounter in life.
God has to be found in all
The bitter experiences and the sweet experiences
That life makes available to you;
In the days, in the nights
In the summers, in the winters
In the thorns, in the flowers.
God has to be found here in the thick of life.

A sannyasin is one who goes
With a singing heart into the darkest night.
And if you can go with a singing heart

In the darkest night
Even the darkness becomes luminous.

Light is pure energy
Life has nothing but light in it.
The whole existence consists of light.
Matter is an illusion
It only appears because we cannot see clearly
Because we cannot penetrate deeply --
That's why it appears, otherwise it disappears.
There is only light, an immense ocean of light
And we are waves in that immense ocean.
To know it is not only to be transformed
To know it is to be reborn.
The old dies totally
And something absolutely new arrives
Which is not connected with the other at all --
It is disconnected, discontinuous.
It is the death of the old
And the resurrection of the new.

And once you feel yourself as just light
You will start feeling others also as pure light.
Then life is a dance of light, an eternal dance.
And to know this is to know what delight is.
Delight is the experience
That life is made of the stuff called light.
Then there is only celebration.
When there is no darkness
There is no death, no hell, no misery.
There is eternal celebration, halleluja!
We have been here forever
And we are going to be here forever.

Every person is born with a divine voice
Although we never hear it.
It is a still small voice.
It is the voice of god.
But our heads are so full of other voices --
Voice of America...
And there are a thousand and one voices.
We can't hear the still small voice.

And in our heads all the stations are on
Simultaneously;
It is so noisy inside that even if god shouts
You won't hear.
And he never shouts, he whispers.

Love always whispers
Because to shout is a little violent.
Love knows to wait, hence god waits.
Love knows to hope, hence god hopes.
If not today, then tomorrow...
Some dau you are going to hear.

Sannyas is nothing but an effort
To make your noisy mind a little quieter
So that you can hear your own voice.
Once you have heard it your life is transfomed.
Then you don't need any Bible, any Gita, any Koran.
You have your own Bible, your own Gita
Your own Koran.
There is no need to depend on others.
There is no need to depend on borrowed knowledge.
So become more and more silent;
Less and less noisy so that you can hear
The whisper of god within you.

That's the beginning of a new life
Of a life that is eternal.

It is tenderness that makes you vulnerable
That makes you open, that makes you sensitive
To the mysterious that surrounds us.
People who are not tender
Who are hard like rock, go on missing life.
Life passes by: it cannot penetrate them
They are impenetrable.

One should be like a rose flower, very tender:
The one comes to know

The mysterious and the miraculous.
Life is full of surprises
But only for those who have a tender heart.

But we all have been brought up in such a way
That we become hard, because we have been told
That life is a struggle, it is a conflict
It is a constant struggle for survival
So one has to be hard.
If you are not hard you will not be able to compete.
And that is true: You will not be able to compete
But competition leads nowhere.
It is a sheer wastage.
One should live a non-competitive life
Then only does one know what god is.

Jesus says:
Those who are the last in this world
Will be the first in my kingdom of god.
Now he is teaching non-competitiveness:
Those who are the last in this world
Will be the first in my kingdom of god.
But remember
Don't be the last in order to be the first
Otherwise you miss the whole point.
Enjoy being the last.
And to be the first in the kingdom of god
Is a consequence, it is not a goal.

Life is such a joy for those who are tender
Soft, loving, compassionate, sensitive.
That life itself is proof
In thousands of ways it proves that god is.
But to the hard, to the rocklike person,
There is no proof for god.
God cannot be proved for him
Because he has no sensitivity to feel.
He has lost all feeling
He lives only in the thinking.
He has lost his heart, he is just a head.
And the head is just rubbish!
Be a heart.

Even if you have to lose the head lose the head --
It is worth it.
It is beautiful to be headless
But it is ugly to be heartless.

My sannyasins have to be heartful and headless.
That is the very definition of my sannyas.

There is a peace
That is not imposed form the outside.
One can pretend to be peaceful --
That is hypocrisy, that is ugly.
Real peace arises from within, it arises
Out of understanding, awareness, meditation.
It is not something imposed
It is not like a mask that you wear.
It radiates from the very centre of your being.
One cannot cultivate it.
A cultivated peace is false, is not even skin-deep.
Scratch a little and immediately the ugly
The animal-like, the angry person is there.
All peace is gone.

But a really peaceful person is peaceful all over
From the circumference to the centre.
You can go digging
You will find more and more peace.
The more you dig into him
The more you will find fresh layers of peace.
When you reach the very centre of his being
You will find ultimate peace.
That is another name for god.

Bliss is possible
Only to those few people who are courages;
In cannot happen to the cowards.
Courage is the price we have to pay for it.
A coward is bound to remain in misery
Because a coward cannot drop his clinging
To old patterns; it feels safer to be
With the old, known, familiar.

Even though they are creating misery
It feels more safe, comfortable, cosy
Than moving into the unknown
Into the unpredictable.
Hence cowards go on crawling within their limits
Within their small holes.

Bliss is possible
Only when you go beyond your known limits.
When you go beyond the boundaries
When you start adventuring into the unknown.
That needs tremendous courage
Hence I say courage
Is the most fundamental religious quality.

Jesus is courageous, that is the meaning
Of carrying his cross on his own shoulders.
That means one is ready to die any moment
For one's convictions, for one's commitments
For one's promises.
One is even ready to sacrifice one's life
Joyously, with no complaint, with no grudge.
Just the other day in Rome, the pope
Enacted the carrying of the cross to the hill.
It is a drama.
Thousands of pilgrims were following him
With torches and flags and crosses of their own.
And he carried a beautifully carved cross
On his shoulders.
And it was thought that something
Tremendously beautiful was happening.
It is simply ugly.
It is befooling yourself and others.
Carrying one's own cross is not a drama
It is a risk.
You cannot enact it, you have to live it.
And the drama was not even completed --
At least they should have crucified him!
What is the point
Of carrying the cross to the hill and coming back
All happy that it was a good picnic!

Bliss is not a human achievement,
It is a gift from god.
It comes from the beyond.
We cannot manufacture it
It is beyond our capacities to create it.
But we can be available to it
We can be ready for it
We can be a host for it.

Amd that's what meditation is all about:
Being a host for god
Waiting with great longing but with no anxiety
With great expectancy but no expectation.
The difference is subtle but of tremendous import.
If one can wait in hope, in trust
And one can surrender and say yes to god
One day it happens.
It happens suddenly, it never happens gradually.
It is not that it comes slowly slowly, in parts.
It suddenly explodes.
It suddenly takes possession of you
From all directions
You are engulfed, encompassed by it
The experience of bliss
Is an encompassing experience.
One is drowned in it!
The ego disappears totally
And when you come back you are no more the same,
The old person is nowhere to be found
Not even a trace is found.
In fact it never existed in the first place.
It was just a dream... and you are awakened.

Hence, never make bliss a goal.
People start making bliss a goal.
That is the first step in missing it.
You are moving in a wrong direction.
Bliss is not a goal; nobody has ever achieved it.
It has come to many, but it has always come:
It comes of its own accord.
That does not mean that we have nothing to do --
We do have something to do.
We have to prepare the ground, we have to be

Utterly empty so that it can penetrate us.
We have to open all the doors and all the windows
We have to drop all fear of the unknown
Of the mysterious, of the miraculous.
And we have to be ready to be surprised.
That means we have to drop all knowledge
And we have to start functioning from a state
Of not-knowing.
We have to be innocent.
In a single word 'innocence'
Is the essence of religion.
And then it comes, surely it comes
Absolutely it comes, inevitably it comes
And possesses you so totally
That it does not leave
A single nook or corner within you
Where misery or darkness can hide.

Eighty Four Thousand Poems

Chapter #5
Chapter title: None

7 April 1980 pm in Chuang Tzu Auditorium

Archive code: 8004075
ShortTitle: 84POEM05
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed on to the computer. It is for reference purposes only.]

Prayer, grace and mercy are three dimensions
Of a really religious life.
A religious life begins in prayer and ends in mercy.
A religious life means a deep "Yes" to god --
That is prayer:
A total yes to god, not holding yourself back,
A whole-hearted "Yes".
And once that "Yes" has happened
Your life becomes full of grace.
It attains to a beauty that is not of this world
That belongs to the beyond
That starts showering on you.
And not only *you* feel it
Even others start feeling it.
It surrounds you.
It is like an aroma, an aura, a fragrance.
It is true beauty.
And when grace has started descending in your life
All your energy becomes compassion, mercy.
It transform your energy.
It makes your life full of love.
There is nothing else to do.
All desires disappear and you are so full of energy
That you start sharing your life, your love,
Whatsoever you have.

That sharing is compassion.

These are the three dimensions.
Between these three is born
The religious consciousness.
Your name contains the whole art of religion.

Matthias was one of the disciples of Jesus
One of the twelve apostles.
He is symbolically represented by a young angel
To signify Jesus Christ's humanity.
He was the most human disciple
Out of all the disciples of Jesus.

Once you become interested in god
You start becoming more and more super-human.
It happens naturally:
You start transcending humanity
You start surpassing humanity.
Matthias remained utterly a human being
And became a representative of Jesus' humanity.
All the twelve disciples represent something.
They are twelve aspects of Jesus.
Nobody represents Jesus in his wholeness
He is so vast
But each disciple can represent him at least
In a single aspect.
Matthias represents his humanity
And that is of great significance
Because in the East
Buddha is thought to be absolutely super-human.

All the stories that we have written about Buddha
Have taken away everything human from him.
He is just an abstraction
He is almost intangible.
He looks more like a myth than like a reality.
And so is the case with Krishna and Mahavira:
Everything human has been taken away.
It is not that they were not human,
They were human, very human,

But the idea was that a ,am of god
Has to go beyond humanity.

For example
Mahavira is said not to have perspired
Because that is too human.
Now, in India not to perspire...
It is a super-human feat!
It is easier to walk on water
Than not to perspire in India!
And he lived in the hottest part of the country,
In Bihar, and he lived naked
And he walked bare-footed on muddy paths
In dirt and dust and in the burning sun.
But the stories say that he never perspired
Never urinated, never defecated.
These are human things too human!
The followers of Mahavira, cannot conceive
Him urinating.
That looks below Mahavira, too below:
He is a god!
You can always think of him sitting
In deep meditation.
That's the only activity left for him.

In that way Jesus is far more human.
He enjoys eating and drinking
And mixing with people and laughing and joking.
He enjoyed company, and the company of all kinds
Of people -- gamblers, drunkards, prostitutes.
He is really human!
And Matthias is the most human of all
His disciples, he represents his humanity.

My effort here
Is to make religion as human as possible.
It should not be airy-fairy!
We have to bring it down to earth.
And I allow my sannyasins to perspire!
There is nothing wrong in it, no sin is committed.
Even a sauna bath is perfectly virtuous!
Perspire as much as you can.

Remember that religion has not to be unearthly.
It has to be rooted in the earth
Only then is it alive.
When it becomes too cloudy, uprooted
It looses all greenness, it looses all aliveness.
It becomes just an abstract philosophy.
That's what has happened in the East.
Hence Jainas cannot believe in Jesus,
Neither can Buddhists believe in Jesus
Because he is too human.
But I am all for Jesus
Simply because he is so human!

We want a religion which is human.
Of course one has not to end with humanity
One has to go beyond it, one has to transcend it
But one should remain rooted.
A tree is rooted in the earth
Yet it goes above the earth.
It reaches into the sky
It whispers with the clouds
It has a dialogue with the winds.
It blooms, but it remains rooted in the earth.

A truly religious person will have wings
And will also have roots
Roots in the earth and wings in the sky.
That is the true synthesis.
And then religion is complete, total, whole.

God loves playfulness.
This whole existence is out of his playfulness.
He loves celebration.
This whole existence
Is in a continuous celebration.
He loves songs and dances.

But our so-called religious people are very sad

Very serious -- pathologically serious.
And I know why they cannot find god:
God avoids them!
Who would like their company?
The moment god gets any news
That they are coming close, he escapes!
He abhors saints like people abhor death.
Even sinners are far better company than saints
For the simple reason that
At least the sinners can sing and dance
And laugh and love.
Saints can't do anything.
They can only remain serious, dead, cold.
God is utterly afraid of your saints!

My sannyasins
Are not to become so-called saints.
They have to become singers and dancers.
I believe in a god who is a dancer
Who is a singer, who is a musician.
His existence is not a business project.
It is out of fun that he creates.

And when you also start living life as fun
You start growing.
When life becomes a non-serious affair
Then you have no limits
Then the whole sky is yours.

That we are beloveds of god
Is something to be constantly remembered.
Man has forgotten it completely, hence
There is so much a feeling of being outsiders
As if we don't belong to the existence
As if the existence does not care
As if the existence is indifferent
As if we are just accidental, not essential.

The whole world
Is dominated ba a dark cloud of alienation.
And the reason is that we have forgotten

A simple truth: God loves us, hence we are.
We are his love-products.
His love is the very base of our life.
We can't breathe without his love
Our hearts will stop beating without his love
His love is our existence.
But because it is so close tu us
It is easy to forget about it.
There is no distance between it and us
Hence we can't see it and we become oblivious
Of anything we can't see.
It has to be consciously remembered, and as
The remembrance deepens all alienation disappears.
The dark cloud is found no more and the world
Is full of sunshine. It is a joy to be
Because this is our home and we are not accidental
We are absolutely essential, we are needed.
We are serving some grater purpose, something
Greater than we are, something bigger than we are.

Man unaware of himself is a beggar.
Man aware of himself
Is the greatest emperor possible
Because the moment you become aware of yourself
The whole kingdom of god is yours.
It has already been given to you
It is just that you are asleep.
It is there, but you are not looking at it.
Your eyes are focussed on the outside.

The whole effort here is
To help your eyes turn inwards.

Sannyas is an inner pilgrimage.

We are born with a great treasure
So vast, so great that it is inexhaustible.
But we live in utter poverty
Because we never dig within our own being.
We go on looking everywhere else.
This is the most strange thing about man

That he searches and seeks everywhere.
He is ready to go to Everest
He is ready to go to the moon
But he is not ready to go within.

The moment you say "Go within"
It falls on deaf ears.
And it is there the treasure is.
So we go on carrying the treasure with us
And still remain beggars.

Sannyas means a radical change
From this stupid approach
From this idiotic behavior;
Your reality is within
And you go on seeking and searching without.
The first enquiry should be made within.
If you don't find it there, then of course
You can go on exploring the whole world.
But that has never happened.
Those who have gone within have always found it.

Meditation is a simple process
Of watching your own mind.
Not fighting with the mind
Not trying to control it either
Just remaining there, a choiceless witness.
Whatsoever passes you simply take note of it
With no prejudice for or against.
You don't call it names
That this should not come to my mind
That this is an ugly thought and
This is a very beautiful and virtuous thought.
You should not judge
You should remain non-judgmental
Because the moment you judge, you lose meditation.
You become identified.
Either you become a friend or you become a foe.
You create relationships.
Meditation means
Remaining unrelated with your thought process
Utterly unrelated, cool, calm

Watching whatsoever is passing.
And then a miracle happens:
Slowly slowly one becomes aware
That less and less thoughts are passing.
The more alert you are, the less thoughts pass
The less alert you are, the more thoughts pass.
It is as if traffic depends on your awareness.
When you are perfectly aware
Even for a single moment, all thinking stops.
Immediately, there is a sudden stop
And the road is empty, there is no traffic.
That moment is meditation.

Slowly slowly those moments come more and more
Those empty spaces come again and again
And stay longer.
And you become capable of moving easily
Into those empty spaces with no effort.
So whenever you want you can move
Into those empty spaces with no effort.
They are refreshing, rejuvenating
And they make you aware of who you are.
Freed from the mind you are freed
From all ideas about yourself.
Now you can see who you are without any prejudice.
And to know oneself
Is to know all that is worth knowing.
And to miss self-knowledge is to miss all.
A man my know everything in the world
But if he does not know himself
He is utterly ignorant
He is just a walking Encyclopaedia Britannica.

Freedom without awareness is only an empty idea.
It contains nothing.
One cannot be really free without being aware
Because your unconscious goes on dominating you
Your unconscious goes on pulling your strings.
You may think, you may believe that you are free
But you are not free, you are just a victim
Of natural forces, blind forces.

So there are two types of people. The majority
Follows the tradition, the society, the state.
The orthodox people, the conventional
The conformists -- they follow the crowd
They are not free.
And then there are a few rebellious spirits
Drop-outs, bohemians, artists
Painters, musicians, poets;
They think they are living in freedom
But they only think. Just by rebellion
Against the tradition you don't become free.
You are still under the rule of natural instincts.
You are possessed by lust, by greed, by ambitions.
And you are not a master of these things
You are a slave. Hence I say
Freedom is only possible through awareness.
Unless one transforms ones unconsciousness
Into consciousness there is no freedom.

And that is where only very few people
Have succeeded -- a Jesus, a Lao Tzu
A Zarathustra, a Buddha
Just a few people
Who can be counted on one's fingers.
They have really lived in freedom
Because they lived out of awareness.

That has to be the work for every sannyasin:
To create more and more awareness.
Then freedom comes of its own accord.
Freedom is the fragrance of the flower of awareness.

Decisiveness is a very essential quality.
There are many people who are incapable
Of deciding, who go on thinking.
They waste their whole life in thinking
Whether to do this or not to do,
To be or not to be.
And they are always hesitating, they can't act
And without action life is futile.
They can't decide, and without decision

There is no possibility of your growth.
Yes, one should look
At all the possible alternatives
But not for too long.
It should not become a habit.
One should look at all the alternatives
And then one should be able to decide.
One should not wait for a perfect decision
Remember, because in life
There can never be any perfect decision.

I have heard about a man
Who was searching for a perfect wife.
He died unmarried obviously.
When he was dying somebody asked
'You travelled all over the world
You searched for a perfect wife.
Couldn't you find a single woman who was perfect?'
He said,'Yes, I came across a few
But they were searching for perfect husbands!.

If one is a perfectionist
One is doomed to fail.
Perfectionists are indecisive people.
Nothing satisfies them, everything falls short.
Their ideal is too high.
Everything seems to be unsatisfactory.

Decisiveness means knowing
That life is imperfect and life is short
Knowing that we have limitations
Yet we have to decide.
Alternatives are limited, we cannot wait forever.
One you decide then you go wholeheartedly into it
You risk all.
One has to be a gambler
Then only something is possible:
Growth is possible
A new birth is possible, a new being is possible.
Otherwise nothing is possible.
Decisiveness is absolutely necessary.

And it is good that you have decided t
To be a sannyasin.
Now go into it totally, wholeheartedly.
Let it be a commitment, a deep involvement.
Don't remain on the periphery
Move towards the very centre of it.
Only then some revolution
Some transformation can be hoped for.

God has no form, neither do we have any form.
The form belongs to the body.
It is as if you look out of your window
And the sky seems to be framed be the frame
Of the window, although the sky has no frame.
If you come away from the window
You will be surprised:
There is no frame around the sky.

Hence a few modern painters have dropped
Framing their paintings, for the simple reason
That the frame is arbitrary.
If you paint a sunset there is no frame
But when you paint a painting you put
A frame on it; it begins somewhere
And ends somewhere.
But the real sunset does not begin anywhere
And does not end anywhere. It is infinite.

Our body and our mind give us a certain form
But that is not our truth. We are formless.
One has to know it; unless one knows it
One is not aware of god
One cannot be aware of god.

God is not somebody sitting there
In the seventh heaven, directing, guiding...
A super-boss or something like that.
God is within you!
If you look in and if you can find
Something which is formless, you have found god.

And then you will come across him everywhere.
In the trees, in the mountains, in the people
You will be able to see the formless.

All forms are arbitrary: reality is formless.
And when one is formless one is oceanic.
That vastness gives so much ecstasy
It brings such blessing, such benediction
That one cannot imagine it.
Unless it has happened.

The sky is not really blue, it has no colour
But because it is infinite it appears blue.
The blue is only an appearance.
Whenever the river is deep it will appear blue
Although the water has no colour.
Depth gives it an appearance of blueness.
That's why in India you will come across
Krishna painted as if he were blue.
Now, nobody is born blue.
There are black people and there are white
People and there are red people and yellow
People.
But nobody is born blue
Except a few blue children who die
Who cannot survive.
But Krishna is painted as if he were blue.
The very word 'krishna' means the blue one.
He is painted blue for the simple reason that
Blueness represents depth, infinity, vastness.

Remember it, the body is not our reality.
It is just a caravanserai, an overnights's stay.
Nor is the mind our reality.
We are as vast as the sky.
Once you know this vastness as your real being
You are freed from all small identities.
From all mediocre, mundane confinements.
You are freed from all prisons.
And that freedom is sannyas.

Eighty Four Thousand Poems

Chapter #6
Chapter title: None

8 April 1980 pm in Chuang Tzu Auditorium

Archive code: 8004085
ShortTitle: 84POEM06
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed on to the computer. It is for reference purposes only.]

Man can function in two ways.
Either he can function as a thinking machine
Just like a computer...
That's what our schools, colleges and universities
Are preparing people for:
To function as skilful, efficient computers.
But then they destroy your soul.
You become commodities in the marketplace.
Your life becomes a drag.
You can't experience beauty
You can't experience ecstasy
You can't experience love.
No computer will ever be able to feel love
Or to experience beauty or attain to ecstasy.

The computer can do everything
That Albert Einstein can do
But the computer cannot become enlightened.
It cannot do that which only a Buddha can do.

Humanity is dying, and dying so slowly
That we are not even becoming aware of it.

The death is happening
Through a very slow poisoning.
Man is transformed more and more into a biocomputer.

Sannyas is a rebellion
Against this whole nonsense.
My effort here is to bring to your notice
That the heart is your real centre.
Don't neglect it, don't be indifferent to it.
Use the mind but don't be used by the mind.
Use the mind as a beautiful machine:
As a car, as a computer, as a friend
As an air conditioner... but not more than that!

Remain rooted in the heart
Function from the heart.
Let feelings be decisive.
Howsoever illogical they appear, let them be decisive
And your life will have a dance of its own
A beauty of its own, a bliss of its own
A benediction of its own.

Ordinarily people only think, they don't feel.
Even when they say that they are feeling
They are only thinking that they are feeling.
The mind has possessed everybody so totally that
It has not left any space
For the heart to function.
The mind is a dictator:
It has pushed the heart completely
Out of existence.
And the heart is your real treasure.

God cannot be thought, god can only be felt.
Love cannot be thought, love can only be felt.
All that is significant
All that makes life meaningful
Can only be felt.
And we have stopped the heart from functioning.
That is our misery, the root cause of our misery.

My sannyasins have to change
This whole structure, the whole gestalt:
Think less, feel more.
Slowly slowly let the heart be the master
And the mind, the servant -- that's its right place.
It is good as a servant but very bad as a master.

The heart is always true.
The heart is never untrue
And the head is never true.
The head lives in lies, it lives on lies.
It exists in all kinds of falsehoods.

The heart is authentic, it is sincere.
It is simple, it is not cunning.
It is tremendously intelligent but not cunning.
It simply reflects that which is.
That's its beauty and its truth.

God is never known through the head.
Anything that has *any* value
Is never known through the head.
Love, beauty, god
They are all known through the heart.
The heart is the gateless gate to reality.

Move from the head to the heart.

We are all hung up in the head.
That is our only problem, the *only* one problem
And there is only one solution:
Get down from the head into the heart
And all problems disappear.
They are created by the head.
And suddenly everything is so clear
And so transparent that one is surprised

How one was continuously inventing problems.

Mysteries remain but problems disappear.
Mysteries abound but problems evaporate.
And mysteries are beautiful.
They are not to be solved
They have to be lived.

Love is the only nourishment for the soul.
Without love the soul remains weak.
Just as without food the body will be weak
Love is food for the soul.
The ore you love, the stronger becomes your spirit.
And the beauty of the strength that love brings
Is that it is non-egoistic.

One can be strong, but if one becomes egoistic
Then the whole point is missed.
Egoistic strength is self-destructive
Because ego is your enemy.
Making it stronger is cutting your own throat.
It is digging a ditch
Into which *you* are going to fall.
But when your spirit becomes stronger
Through love a miracle happens:
Ego cannot function with love.

The first requirement of love is egolessness
So the ego is cut from the very root.
And when the spirit is strong without ego
And overflowing with love, you have arrived home.
God is no more a far-away phenomenon
He is as close as your own breathing.
That's why Jesus says god is love.

Loneliness is a negative state
It is the negative aspect:
You are missing the other
You are feeling empty

You are hankering for the other
You are longing for the other.
You are nothing but a longing and a waiting
Hence loneliness is misery.
But aloneness is joy, it is the positive aspect.
You are not missing anybody,
You are feeling your own presence.
You are so full of your own presence that
There is no question of missing anybody at all.

Very few people know what aloneness is.
Millions know what loneliness is.
That is very ordinary
As common as the common cold.
Everybody suffers from loneliness.
But only a Jesus or a Buddha or a Lao Tzu

reach to the highest peak of aloneness.

The same difference exists between
Solitariness and solitude.
Solitariness is ugly, solitude is beautiful.
Solitariness is dark and dismal
Solitude is full of light and joy and bliss.

Unless one is absolutely present, alert and aware
One will not know what aloneness or solitude are.
The only way to know them is meditation.
Meditation is the method to transform
Your loneliness into aloneness.
And that is the greatest miracle
That can happen to anybody:
Darkness becomes luminous
Emptiness becomes fulfilment.

To be in total rest is to be in prayer.
Prayer has not to be done.
It is not an activity, it is absolute rest.
One can be in prayer but one cannot do prayer.

Learn to relax.
The more relaxed you are, the closer you are
To your innermost core
Because all activity is on the circumference.
The centre of the cyclone.
And it is at the centre
That one realises oneself
And one also discovers god.

Every human being brings a truth into the world.
Every human being is a messenger of god,
Not only Jesus Christ or Buddha or Zarathustra.
They know they are.
Others don't know that they are.

But the moment you are born
You bring a truth in your being.
And unless that truth is expressed
You will not feel contented.
Unless you deliver the message to the world
You will feel a deep is comfort because
You are not fulfilling your duty towards god.

You have to sing the song of your heart.
You have to dance your dance.
You have to be utterly individual,
Not an imitation, not a carbon copy.
You have to bring out your original face. The moment you are able to reveal
Your original face to the world
Your life is fulfilled.
Tremendous joy arises out of it.

The moon
Is one of the most significant metaphors.
It represents cool energy.

The sun is very hot, feverishly hot; it can burn.

The moon is very soothing.
The sun is passion, mad passion.
The moon is compassion.
The moon represents Buddha energy
The energy of an enlightened one.

One has to move from the sun to the moon.
We are all born with sun energy
Because we are born out of passion.
We have to transform passion into compassion.
We have to bring this heated, feverish state
Of our being to a calm and quiet and cool space.
That's the whole endeavour of sannyas.

Sannyas is a process of surrendering the will
Because the will
Is nothing but an expression of the ego.
And unless you surrender your will
You can't allow god's will
To function through you.
When you surrender your will
When you drop it totally
Then god's will
Can start functioning through you.
You become a vehicle.

That's what Jesus means when he says
'Thy kingdom come, thy will be done':
Not *mine* but thine, not I but thou.

That's the difference between
An ordinary person and a religious person:
The ordinary person is full of I and I and I.
And the religious person
Is full of thou, thou, thou.
Only a little difference on the surface but deep down
There is the biggest difference
As big as one can imagine.

Remember it: the will has to be dropped.

It is difficult because we have been trained
To cling to our will, to enforce it
To strengthen it.
And there are stupid people around the world
Who go on teaching how to increase your will-power.
There are thousands of books in existence
Which sell in millions, teaching people
How will-power can be increased
And how you can succeed in everything
Through the will-power.

It is will-power that brings man
To utter frustration, to utter failure.

Man has to be absolutely empty of his *own* power.
That power trip has to be dropped.
When you are empty
And you can say 'Thy will be done'
You have entered into a new path
A new style of life.
That's what sannyas is all about.

A song of joy
Is exactly the definition of sannyas,
Nothing more, nothing less.
It is precisely the definition: a song of joy.

Sannyas is not renunciation
It is not against life, it is all for life.
I don't divide the ordinary life
From the spiritual life.
They are one, they are inseparably one.
To separate them is to create a split humanity
A schizophrenic humanity.

Life is a unity, an organic unity, indivisible.
Nothing is higher and nothing is lower.
There is no hierarchy.
Everything exists simultaneously
On the same plane.
So nothing has to be renounced
Nothing has to be rejected.
Of course everything has to be transformed
And transformed through love
Transformed through bliss, transformed through joy.

If you can bring dance to your life
You *are* a sannyasin.
There is no need to think of god
There is no need to go to the churches
And the temples.
If you can bring dance to your life
If each moment of your life can become a melody
If it can become a rhythmic experience
Then god is bound to come to you.

Everything is a gift.
We have not earned it, we don't even deserve it.

Seeing a beautiful sunset
Have you ever pondered over the matter:
Do you deserve it?
Listening to a distant call of the cuckoo
Have you ever thought: do you deserve it?
Or the wind passing through the pine trees
Or the river dancing towards the ocean
And the sky full of stars...
What have we done
To have this beautiful universe?

We have not paid for it, we are not worthy of it.
It is out of this experience-
That we don't deserve it
Yet it has been given to us-
That religious consciousness arises

Gratitude arises.
One starts feeling tremendously grateful
To the unknown hands, the invisible hands
that have created this beautiful,
This tremendously, unbelievably
Beautiful existence.
In that gratitude one is religious,
Not by being a Christian or a Hindu
Or a Mohammedan
But just by being grateful.

Learn the art of being grateful.
And there are so many situations
Millions of them.
Every moment you come across something or other
Which can make you feel immensely grateful.
But we have forgotten the language of gratefulness.
Our minds go on complaining and complaining
Asking for more.

The religious person has no complaint
But only gratitude.
He does not ask for more.
He simply bows down to the unknown energy
That has given so much already...
And we had not asked for it.
It has been given out of god's abundance.
His overflowing delight is the cause of creation.
It is out of his blissfulness, his playfulness
That existence has arisen.

Remember:
If you can start feeling more and more grateful
You will be transformed by that gratefulness.
That is the secret formula of inner change
Of a radical change.

One needs to be industrious
One needs to accept challenges which provoke one
For the upward journey.
It is hard, it is dangerous

But it brings out the best in you.
It creates integrity
Ultimately it creates a soul in you.

Georges Gurdjieff used to say
That everybody is not born with a soul.
He is right. Everybody is born only with
The possibility of a soul;
Very few actually attain it.
To actualize your being means tremendous effort.
One has to put one's total energies to the task
Only then...
One has to risk all, only then...
But then life blooms, flowers.
It becomes a joy, a fulfilment, a contentment
A blessing.

Osho asks Gogo, a young German: What is the meaning of your name? Are you a go-go boy?

Gogo: IT WAS THE FIRST WORD I SAID WHEN I WAS A BABY. MY PARENTS GAVE ME THE NAME.

Osho: No, it is beautiful -- it sounds good!
In fact this is the best German name I have come across! It has some poetry in it, some music in it, some laughter in it otherwise German names are so serious: Wolfgang... And in every name there is something concerned with war, battle... It is good -- be a go-go boy!...
Now you have to make it a point
To be constantly blissful.
That is the meaning of anand.
Life should be a dance, a song, a celebration.
And come back -- this is your home!

Man is homeless in this world unless he finds god.
Man is homeless unless he becomes enlightened
Because only in ultimate awakening
Is there shelter.
Otherwise we go on passing

From one caravanserai to another
From one life to another.
It is a long, long weary pilgrimage
Utterly futile, meaningless;
We almost go on in circles
Reaching nowhere, finding nothing;
Always hoping, dreaming
But ultimately
There is only frustration in the hands.

The home certainly exists
But only very few people have found it up to now.
And the few who have found
Have found it in the most unexpected place:
They have found it within themselves.
That's why we remain homeless.

Eighty Four Thousand Poems

Chapter #7
Chapter title: None

9 April 1980 pm in Chuang Tzu Auditorium

Archive code: 8004095
ShortTitle: 84POEM07
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed on to the computer. It is for reference purposes only.]

Man can live life either as prose or as poetry.
If you live life as prose
Life remains business, arithmetic.
If you live life as poetry
Life becomes an incredible experience
Of beauty, of love, of joy and ultimately of god.

Poetry is a way towards god.
Prose takes you away from all that is significant
From all that is intrinsically beautiful.
It keeps you engaged with the utilitarian .
But beauty has no utility, love has no utility
Bliss has no utility, meditation has no utility.
They are all part of a poetic vision.
Poetry is non-utilitarian.

I would like my sannyasins
To be absolutely non-utilitarian
Because that is the only possible door
To enter into the divine.

Life can be lived either
As a downhill phenomenon or as an uphill task.
If you are moving downhill
It is convenient, comfortable.
No effort is needed on your part, no risk
No challenge -- but no gain either.
You simply drift from birth to death.
Life remains a vast emptiness.
Now you have to make it a point
To be constantly blissful.
That is the meaning of anand.
Life should be a dance, a song, a celebration.
And come back -- this is your home!

Man is homeless in this world unless he finds god.
Man is homeless unless he becomes enlightened
Because only in ultimate awakening
Is there shelter.
Otherwise we go on passing
From one caravanserai to another
From one life to another.
It is a long, long weary pilgrimage
Utterly futile, meaningless;
We almost go on in circles
Reaching nowhere, finding nothing;
Always hoping, dreaming
But ultimately
There is only frustration in the hands.

The home certainly exists
But only very few people have found it up to now.
And the few who have found have found it in the most unexpected place:
They have found it within themselves.
And everybody is searching for it
Everywhere else except within themselves.
That's why we remain homeless.

We are not aware of how precious we are.
We are not aware of the inexhaustible treasure
That we are carrying within us.

And because we are not aware of it
We go on desiring small things
Quarrelling about mundane things
Fighting, competing for something trivial.

The moment you become aware
Of your own inner beauty
All this struggle on the outside disappears.
Life becomes calm and cool
Life attains to a grace.
One is no more interested in the non-essential.

That's what sannyas is all about:
Awareness of the inner, and the transformation
That it brings on the outside.
Inside you become more and more meditative
Outside you become more compassionate.

The universe is vast, unbounded
And so are we because we are part of it.
And the part is indivisibly one with the whole
So whatsoever is the quality of the whole
That is the quality of th part too.

Just remember a very small formula:
That if all the parts are finite
Then the total cannot be infinite.
If the total is infinite
Then all the parts must be infinite too.
And we are part of this infinite existence
We are also infinite.
Hence the Eastern seers have declared
'Aham Brahmasmi' -- I am god.
Al Hillaj Mansoor says 'Ana'l Haq' -- I am truth.

These are tremendously important declarations.
They have declared it
On behalf of the whole humanity.
These are not egoistic assertions

They are simply statements of facts.
And just to feel it,
That you are part of an infinite existence
Which begins nowhere, ends nowhere
You immediately feel uplifted, weightless.
Your small worries and small problems drop.
they become so insignificant
Compared to the vastness that you are.
They lose all meaning
They simply become irrelevant.

So remember it again and again:
Seeing the sky know that you are also the sky.
Seeing the stars know that the stars are within you.
As much as you are within the sky
The sky is within you.
Slowly slowly your whole gestalt will change
And in that next gestalt
Small problems can't arise
They become ridiculous.

Somebody has insulted you --
Now can anybody insult the sky?
If you spit on the sky
The spit will fall upon you.
It is absurd, it is ridiculous,
The person is stupid, that's all.
You will feel all compassion for the person
You will not be angered by his insult.

That's how the real man of religion
Passes through life:
Unaffected, calm and cool and tranquil
Centred and rooted in his being.
Nothing can make him waver, not even death
Because even death
Cannot take anything away from him.
He has become one
With that which is eternally abiding.

Rosemary is a flower

Which symbolises remembrance.

It is very significant to understand
The word 'remembrance'.
The whole religion
Is contained in that small word.
God is not lost but only forgotten.
We have only to remember him.
It is not a question of seeking and searching.
He is already here, he is with us
He is our very life, our very being.
We cannot lose him, there is no way to lose him.
The only possiblility is that we can
Forget all about him and he is so close
That it is very easy to forget him.
There is no distance, hence we become oblivious.

All meditations, all prayers, all methods
Developed down the ages are nothing but
Devices to make you remember
That which you have forgotten.
The moment you remember it you cannot believe
How for so long you remained in darkness
While the light was waiting within you.
How did it happen in the first place
That you remained a beggar
When the whole kingdom of god was yours?
It is the ultimate puzzle, with no solution.
But it is a fact that we have forgotten.

Buddha was asked again and again
'*How* have we forgotten?'
He said,'Don't ask that
Ask how to remember.'
When you have remembered
Then you can enquire how you forgot
Because nobody knows how we have forgotten.
But there are methods to remember.
And that is the real thing.

Sannyas means now it is going to be

A twenty-four-hour-a-day remembrance
In every possible way.
Seeing a flower remember god.
Not only rosemary, but each flower and each tree
And each cloud and each person
Should represent him
Because in fact only he exists and nothing else.

One has to learn to see
Divineness even in darkness.
It is easy to see light as god
It does not need much intelligence.
But to see darkness as god
Needs tremendous insight.
It is easy to see life as divine
But to see death as divine needs
A total transformation of your vision.

Only very few religions have achieved that peak.
Christianity, Islam, Judaism, Zorastrianism --
They all remain confined to the duality
The fight between good and evil, god and devil.
They have not been able to reconcile this conflict.
And this conflict *has* to be reconciled
Because the universe is one
It can't be divided into two.
Darkness and light are not two different forces.
Darkness simply beans less light,
Light simply means less darkness;
The difference is only of degree.
The difference is exactly like that
Between cold and hot.
They are not two things.
It is the same phenomenon, so you can measure it
By the same method, by the same thermometer.

The good and the bad, the sinner and the saint
Are not separate but two sides of the same coin.

This is one of the greatest synthesis
That has been achieved in the East.

This is the ultimate synthesis
Where god and the devil
Are no more thought to be enemies;
They disappear into each other
They become one energy.

And that's what I would like you
To see, feel, understand:
That darkness too is divine, death too is divine.
Even the sinner is a phase of divine energy.
There is nothing bad in existence
Because all is god
All are manifestations of one energy.

The cloud represents a few things.
One: it represents absolute freedom.
It is not tethered to anything.
It is completely free, it floats in freedom.

That's how a sannyasin has to be:
Like a cloud, untethered.

Secondly, the cloud has no fixed form.
It is not static
It is constantly moving and changing.
Not even for the consecutive seconds is it the same.
That represents something very essential:
Life is movement; only death is not a movement.
Only dead thins don't change
Things which are alive are constantly changing.

That's how a sannyasin has to be:
Always on the move, changing
REaching for newer horizons
Exploring for newer pastures.
A sannyasin is as unpredictable as a cloud;
Nobody can say what form
It is going to take next moment.

And thirdly, the cloud has no ego of its own.
It is utterly surrendered to the winds
So wherever the winds take the cloud
It moves without any resistance.
It has no will of its own
It does not insist that
'I want to go to the East or to the West'
It simply goes with the wind
Wherever the wind goes.
That also has to be an essential quality
Of a sannyasin.
He should not have his own will.
His will is surrendered to god.
He says to god, every moment, with every breath
'Thy will be done.'

Gratitude is in essence
The very foundation of all religion.
Gratitude is prayer.
It is trough gratitude
That one becomes aware of the presence of god;
Not vice versa.
People thing that when they become aware of god
They will feel very grateful towards him.
That's nonsense! It can't happen that way.
First you have to learn how to be grateful
Only then can you become aware
Of the presence of god.

Gratitude means that you have become
Aware of one thing:
That the existence has done so much for you
And you have not even thanked it.
On the contrary
You have been continuously complaining.
This is my experience here
Working with thousands of sannyasins:
You go on doing everything for them
But they don't have any sense of gratitude.
And every day I receive letters of complaint
That this has not been done for them

That they are not being taken care of
That nobody is taking any note
That they are here.
But very rarely
Does somebody come to feel gratitude.
We have lost the very sense of gratefulness.
So whatsoever happens to us we accept it
As if we deserve it. We don't deserve a thing!
But we start taking everything for granted.

I am always surprised
By the insensitivity of human beings.
For a few people I have done so much for years
But no sense of gratitude ever arises in them.
And there seems to be no possibility
That it will ever arise.
And if whatsoever has been done for them
Is dropped, if something is no more done
Then they are there immediately
To make a complaint.
They take it for granted
They think they have earned it:
It has to be given to them.

And man has not earned anything
We have not earned these trees
And these flowers and these birds
And these stars and these mountains.
This immensely beautiful existence
Has been given to us.
Start feeling grateful for it!

It is not a question of to whom,
That is not the point, it is irrelevant.
Just start feeling grateful
That you have been showered with so many gifts
From some unknown energy, x y x,
Whatsoever it is.
Call it god, or if that word annoys you
Then call it something else.
But some unknown force
Has been showering its love on you.

Start feeling grateful
And soon you will be connected with it
And soon you will be bridged
And more will start happening.

And you will be surprised
That one cannot feel grateful enough.
It is never enough because the existence
Goes on doing so much for you.
We cannot repay it
But at least we can be thankful.
That is prayer and that is sannyas.

Eighty Four Thousand Poems

Chapter #8
Chapter title: None

10 April 1980 pm in Chuang Tzu Auditorium

Archive code: 8004105
ShortTitle: 84POEM08
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed on to the computer. It is for reference purposes only.]

Sannyas is not a religion.
It is not a church, it is not a sect.
It is not an effort to force you
According to some pattern.
It is just to help you to be totally free
So that you can be yourself.

My effort here is
To give you a taste of freedom.
Once you have tasted freedom
Nobody can enslave you.
And the politicians and the priests
Are all for enslaving people.
They don't want people who are intelligent
People who are free, people who are rebels.
They want slaves because slaves can be
Exploited easily, oppressed easily,
Manipulated easily, dominated easily.

And I am creating fire here!
Each of my sannyasin has to prove a danger
To all the old rotten structures of society.

Each sannyasin has to be a sabotage.
That's why I have chosen
The colour of fire for sannyas.
And we have to make so many sannyasins
That they cannot manage so many fire brigades!
Sannyas is a rebellion against all conventions
Against all conformities, against all ideologies
Against all traditions,
In short against the whole past.

Unless one gets rid of the past
One is never available to the present
And only the present exists
And only in the present can god be found,
Not in the past, not in the future either.
Both are non-existential.
Past is no more, future is not yet.
This moment, this now is all there is.

To rebel against the past means
To be herenow
And then life has
A totally different significance:
It is divine, it is ecstatic, it knows no death.

We are all forms of god.
Everything is a form of god
Because nothing else exists.
God and existence are synonymous,
Remember it.
Looking at a tree remind yourself
That you are looking at a god.
Looking at a mountain remind yourself.
Even looking at a dog remind yourself.
Maybe the dog is god a little bit upside down
But the energy is the same
It is one energy.
And the more you remind yourself
The more you will start feeling it.
It is only a question of constant hammering.
And one day when it explodes one is surprised
Utterly surprised that one has been living

Amidst so many forms of god
And yet missing him.

There is no need to go anywhere to search for him
He is all around you.
He is within
He is without.
Make it your meditation.

God has no form although all forms are his.
He has no colour although all colours are his.
He does not exist in some particular place
Because he exists everywhere.
Only because he has no form
Can he manifest himself in millions of forms.
If you have a certain form
Then you are bound to that form
Then you cannot be multi-dimensional.
If you are a man then you cannot be a woman.
If you are a woman you cannot be a man.
If you are a tree you cannot be a rock.
If you are a rock you cannot be a river.
But he is all
Because he is no one in particular.

These two things have to be remembered.
All images are false because god has no form.
Worship him in his formlessness
Worship him an all forms
But don't become attached to any particular form:
Christian, Hindu, Mohammedan.
Let the whole existence be his temple.

I teach a religionless religion
A godless godliness.
I don't make any division between
God the creator and the creation.
It is the same: god is his creation.
God is like a dancer.
You cannot separate the dance and the dancer.

So love him an all forms
And remember that he has no form.
So don't become attached to any form.
If this mindfulness can be carried
You will be surprised:
It will bring you many many precious experiences
And ultimately the goal will be fulfilled,
The goal of realising the formless.
You will realise it within yourself
Because you are also formless.
The body is not you, nor is the mind.
You are the consciousness
Which has no form, no limitation.
It is as vast as the sky.

A humble heart is one of the greatest virtues
For one who is in search of truth.
Only those who are humble can know truth.
The egoists are prohibited.
The ego itself becomes the barrier.
It cuts you away from existence.
Ego means you are thinking
You are separate form the whole.
And you are not!
We are not islands, no man is an island.
We are part of an infinite continent.
The ego gives us a false feeling of separation
And because of that false feeling of separation
Slowly slowly we become enclosed in ourselves.
We become too self-conscious, self-centred
Utterly closed to the world.
Closed to the sun, to the moon
To the wind, to the rain.
We become encapsulated.
That is a kind of living death.
We start carrying our grave around ourselves.
It is a very invisible grave
But it is a grave all the same.

Sannyas means dropping that grave
Coming out of the grave

Just as Lazarus came out of the grave
When Jesus called him, 'Lazarus, come out!'

That has been the function
Of all the masters down the ages:
Calling Lazaruses to come out of graves.
It is a beautiful parable, not history
Bot one of the most is significant myths,
Of tremendous import.
Every sannyasin has to go through that myth
He has to live it.

When you come to me you are in the grave.
When you come to me you are Lazarus, dead.
When you start dropping your deadness
When you start dropping your ego
Which is the cause of your death
You start attaining to a new vision of life
A new style of life.
You are resurrected.
But it needs a humble heart,
One who is not egoistic
One who is ready to surrender
One who can say to god,
'Let thy will be done.'

Jesus says god is love.
I say love is god
Because when you say god is love
It means god may be many more things too.
Love may be one of his qualities
Among other qualities, with other qualities.
But I say love is god, there is no other quality.

So to be loving is to be religious.
To be in real love with existence
Is to be in prayer.
There is no need to go into the scriptures
And no need to learn theology
And no need to ponder over stupid nonsense
Called philosophy.

There is no need.
One has to love the flowers and the birds
And the trees and the stars and the people,
And that's enough!
One has to go on improving one's quality of love.
One has to make it more and more
Unconditional, unmotivated, undemanding
Non-dominating, non-egoistic.
When your love is absolutely pure
You have attained to god.
There is nothing more to it.
You have attained
To the ultimate perfection of life.

Love is the essence
So let that become your path.

Loyalty is one of the qualities
That has disappeared from the world.
People have forgotten loyalty
They have forgotten commitment
They don't know what involvement is any more.
All their relationships are hit and run affairs
Hence they don't know what intimacy is.
And intimacy grows only in time, it takes time.
It is not a seasonal flower
It takes one's whole life.
And one needs to be loyal, only then can one grow.

Maturity means the decisiveness
To commit yourself to something
With your totality.
Yes, think as much as you can
Before you take the jump
But don't go on thinking and thinking forever.
Thinking is only secondary.
It should be a help for the jump, not a hindrance.
And once you have taken a jump
Don't look back, that is below dignity.
Risk all and go ahead. Don't be worried.
Then whatsoever the consequence
Whatsoever the sacrifice...

Only then can one create a soul within oneself.

It comes only at a certain height of effort
At a certain peak of your will.
When you are not holding back anything
Then only does it happen.
But when it happens it is a joy.
It is as if thousands of lowers have bloomed
In your being.
You become full of fragrance
Overflowing with ecstasy.
Unbounded bliss is yours
But the price has to be paid with loyalty.

Silence has two aspects to it.
One is silence of the mind
When thoughts disappear.
That is the first step.
As you start meditating you have to begin
By watching the thoughts.
Just by watching, one day they disappear.
Then begins the second step:
The silence of the heart
That comes by watching the feelings.
It is a more subtle phenomenon
Far deeper than the first
But the process is the same.
If one succeeds in the first
One will be able to succeed in the second too,
It is the same method of watching.
And one day feelings disappear too.
Then the second silence is achieved.

And when both these silences are there
Then for the first time you know
That the watcher also has disappeared
Because there is nothing to watch.
When there is nothing to know
The knower disappears.
That is the ultimate silence.

The first two are steps towards the ultimate
And it is only *that* silence
Which Buddha calls nirvana
And Jesus calls the kingdom of god.

There are only two conditions
To truly be a follower of Christ.

One is: you should not be a Christian
Because Christ was not a Christian.
Neither was he a Jew.
If he had been a Jew
He would not have been crucified.
He behaved in a very non-Jewish way
He rebelled against the Jewish tradition.
And he was certainly not a Christian
He had never heard even the word Christian.
And if he comes back again
He will be crucified by the Christians,
This time in the Vatican.

That time it was through the Romans
And this time again it will be
Through the Italians, the same people.
These Italians are dangerous people
The Mafia is very ancient!

So the first condition is: don't be a Christian
Don't be a Hindu. Don't be a Mohammedan.
If one really wants to be a follower of Christ-
To be religious-one has to drop all religions.

And the second condition is...
Christ became Christ
Only because he dropped his being a Jesus.
One has to drop one's small identity
With the body, with the mind, with the birth
Only then does one become vast.

Christ is no more a Jesus
Buddha is no more a Gautam.
Those were their old names.
When Gautam Buddha came back
After his enlightenment
His father was very angry
Because he had escaped from the house
And after twelve years roaming like a hippie
He came back home.
He was the son of a king
And the king was really furious.
He was the only son.
The old man shouted an told him
'I never thought that you would do
Such a thing to me in my old age.
Feel ashamed of yourself!

And Buddha laughed and he said
'But who are you talking to?
The man who left your palace has died.
I am no more Gautam, your son is dead
I have risen out of his corpse.
I am a totally new person.
Just look again at me!'

When the father became a little cooler
He looked again:
'Yes, this man looks different
He appears the same:
The same features, the same body
But the depth of the eyes
The joy on the face
The aroma, the fragrance that surrounds him
Is totally different.'
He recognised that.
He bowed down and touched Buddha's feet.
He said,'Yes, now I can see
I am unnecessarily getting furious at you.
You have changed, you are radically different.
The same and yet not the same.'

So with these two things fulfilled
One really becomes a follower of Christ.
Why say a follower of Christ?
One becomes a Christ oneself.
And never settle for anything second-rate
When you can be first-rate!

A man without meditation becomes mediocre.
His consciousness gathers rust.
His consciousness becomes covered with dust
He loses all brightness, all intelligence.
Slowly slowly he completely forgets who he is.
He becomes so stupid.
That is the utmost in stupidity,
To forget who you are.
And that has happened to the whole humanity.

Through meditation
Consciousness ban be again sharpened
Dust can be removed
Rust can be washed away.
Your mirror can again become bright.
And when your consciousness is bright
It reflects reality.
And god is another name for reality.
To know god is to know all
Not to know god
Is to live in ignorance, darkness, death.

Bliss is the goal of all life.
Consciously or unconsciously
We are all searching for bliss.
To search unconsciously means
One is not going to find it.
It is groping in the dark
Not knowing what exactly you are searching for
Where you are searching, how you are searching.
One is walking in deep sleep, leke a somnambulist.

Everybody seeks bliss

But very few people have found it
For the simple reason that very few people
Have searched for it consciously.
To be a sannyasin means
Changing your search for bliss
into a deliberate, conscious effort.
So from this very moment you have to seek bliss
In a very conscious way:
Watchful, alert, meditatively.

And we have arranged every kind of device here
To help you to become more alert, more watchful
So that you don't go on falling asleep.
Sleep is your old habit
It takes a little time to get rid of it.
But once you have got rid of it
Life becomes a dance, a benediction.

Eighty Four Thousand Poems

Chapter #9
Chapter title: None

11 April 1980 pm in Chuang Tzu Auditorium

Archive code: 8004115
ShortTitle: 84POEM09
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed on to the computer. It is for reference purposes only.]

Love is the way.
The only requirement on the way is
That your love should be unconditional
That your love should be non-possessive
That your love should be
For the sheer joy of sharing.
It should not ba a bargain and a business.
Then love comes the way to god.

All these things are not different things
They are aspects of the same phenomenon.
In short it can be said
That your love should not be ego-rooted.
Your love should be ego-free
Then love is the surest way to god.
Nothing succeeds like love
In finding god, in finding bliss
In finding freedom, in finding truth.

Gautam the Buddha has called his religion
The noble religion, the religion of the Aryans.
By Aryans he does not mean any race

By Aryans he means the people
Who have attained enlightenment.

Adolf Hitler also used the word 'Arya'
But with a totally different meaning,
He used it as the most noble race:
The Nordics are the Aryans
The purest Aryans, the noblest.

No race is great in itself
And no race has any hierarchy over others.
Blood cannot be decisive, only inner intelligence.
And that can happen to anybody.
To anybody who is ready to work for it
To prepare for it, to strive for it
To anybody who is ready to work for it
To prepare for it, to strive for it
To anybody who is ready to accept the challenge
It can happen.

The challenge is great
Because the world does not like intelligent people.
It likes mediocre people because the mediocre are
Very easily enslaved, very easily dominated
Very easily manipulated.
They are good people but they are pure cow dung!
They don't have any soul.
You can call them holy cow dung
That doesn't make much difference.

Intelligence is rebellious.
Intelligence tries to live
According to its own light
And the crowd does not like it.
The crowd wants you to be a part of the crowd.
It does not like individuals.
That is the challenge.

And if one really wants to be noble

One has to get rid of the crowd psychology
One has to free oneself from all mob attitudes
Rotten traditions, the ugly past,
Stupid institutions, all kinds of superstitions.
And this whole garbage is being forced upon you
From the very childhood.
The day one decides to from it all
One feels so light, one can almost fly.
One feels so weightless, as if wings have grown.
Then you are becoming noble.

My sannyasins have to be noble
Noble in the sense of being
Intelligent, rebellious, non-conformists
Individuals, free in every sense.
Freedom has to be your god
If you really want to become noble.
Worship freedom
And sacrifice everything for freedom
And then nobility is born.
We have to pay that price for it.
But the treasure is so immense
That it is cheap at any cost.
Even if the whole life is lost for it
It is far more valuable than life itself.
It is better to die a noble death
Than to live an ignoble life.

One is not born noble, one has to become noble.
It needs great intelligence
Great meditativeness, great love
To become noble.
It has nothing to do with birth.
It is one of the rarer achievements in life.

Jesus is noble.
Of course he cannot claim a noble birth.
He is not an aristocrat
He is the son of a poor carpenter.
If he had not been born to a poor carpenter
Nobody would have ever heard about Joseph and Mary.
Of course later on people tried to connect

His lineage with King David.
But that is sheer nonsense, it is simply fiction.
To avoid the fact
That he was a poor carpenter's son
They invented the theory of virgin birth.

People can go to extreme lengths
For some stupid ideas.
A simple thing needed to be accepted:
That nobility has nothing to do with birth.
But that would have gone against
All the aristocrats of the world
And they are powerful people.
Those who wield power manage everything.
They manage history, what should be written
And what should not be written.
They distort history, they invent history
They change history.
Hence history becomes almost fictitious.
It becomes all bunk.
It is more hysteria than history.

Remember it
By becoming a sannyasin you CAn become noble
A door opens up for you.
Meditation creates that right milieu
That right climate, that perspective
In which one can find bliss
Because meditation
Makes you more and more conscious.
Ultimately you become pure consciousness.
At that very moment you are bliss too.
Then consciousness and bliss
Are not separate any more
They are one phenomenon.

Whether the gift is god's or not will be decided
Only by your own experience.
But one thing is certain:
That gift is of tremendous significance, of immense value,
Immeasurable value, inestimable value.

What can be more precious than life?
What can be more precious than love?
What can be more precious than
The experience of bliss or silence
Or poetry or music?
There cannot be anything more precious
Than these things.
And life is full of
So many beautiful experiences, one cannot count them.
The whole path of life is studded
With diamonds and emeralds and pearls.
Eighty-four thousand poems every day...
In fact every moment poems are showering on you
From every direction, every dimension.
But we are so utterly insensitive
That we are not aware of anything.
We go on living in our dark misery
In our dark holes.

There are very few men in the world.
There are millions of mice but not men
Because everybody is living
In his small, dark hole.
And if you tell them to come out
They ask: How? How can one come out?
The dark hole is so comfortable, so cosy
And they have decorated it
And they have done great work.
And not only they but their parents
And their parent's parents, they have all lived there;
And they have prepared it for their children.
How can they leave such great work
To which for centuries they have devoted
Their time and energy to create?
And what is the outcome? -- just misery.
And outside there is the whole sky
Available for them.
And the stars are waiting for them
But they will not come out.
And even if they come
They will come with closed eyes
Because they have become so accustomed to darkness
That when they come into the light
Their eyes go blind.

They are so dazzled by the light
That they close their eyes.

Become aware of all this that surrounds you.
And by becoming aware of it
You will become aware of the great giver.
Call it nature, call it god.
They mean the same thing.

Man is like a dewdrop
Existence is like the ocean
And we are trying to keep ourselves
Separate from it.
That is the root cause of our misery.

Only one thing is needed:
A jump into the ocean so the dewdrop disappears.
It does not *really* disappear
It only loses its small boundaries.
It becomes oceanic, it becomes the ocean itself.
But in a sense it disappears.
You cannot find it any more.
It loses its old identity
Its old nameplate and its old address.
It has become part of such vastness
That there is no way to find it.
It cannot stand out, that is the fear.
That's why we go on keeping ourselves
Away from the ocean.

Sannyas means an effort to gather courage
To disappear into the ocean.
And that day is the greatest day in life
When you die into the ultimate
Because then you become the ultimate.
It is not death, it is resurrection.
Time dies, eternity is born.
Finitude dies but infinity is born.
Smallness dies but greatness is born.
It is worth truing!

Purity comes through dropping the ego.
The ego is the course of all inner impurity;
It is the cancer of the soul.
By becoming a sannyasin you are moving
Into a totally different way of life --
The life of egolessness.
From this moment onwards be alert
Not to feed your old ego, starve it.
Don't co-operate with it
Because it lives with your co-operation.
If you stop co-operating with it
It dies of its own accord.
Sooner or later it loses its strength
Its power, its grip over you,
Because in itself it has no substance
It is a shadow.
You pour substance into it.
So once you stop pouring...
Yes, it will go on for a few days
Out of the old momentum.
But soon that old momentum is finished
And then arises a pure paradise within your heart.
Its beauty is indescribable.
Its joy inexpressible.
So remember, this is the sutra for you.
You have to from the ego and then purity will happen.

I am ton saying anything about moral purity;
That is an egoistic effort.
It is ego decorating itself
With morality, character, and all that nonsense.
I am simply saying drop the ego
Cut the tree from the very root
And then comes a tremendous emptiness in you
And that emptiness is pure.
And out of that purity arises
The experience of god.

Prayer has been very much misunderstood
In the past.
It has become part of the belief in a god

Hence those who don't believe in god can't pray.
That has deprived millions of people of prayer.
Prayer has to be freed from the belief in god.
In fact prayer comes first, god comes later on.
God is not a prerequisite to praying
It is a consequence of prayer.
If you are in prayer
You will become aware of the existence of god.
Then there will be no need to believe in god.
All beliefs are false.
You may believe for your whole life
But you cannot make a belief true
Through meditation, awareness, love, intelligence
You can be twice born, you can be born anew
Only then will you be noble.
And everybody should achieve nobility.
Without achieving it if one lives and dies
One has lived in vain and died in vain.

Bliss is the fundamental principle of life.
Animals, birds, trees
Wherever life exists, in whatsoever form,
It is seeking and searching for bliss.
Bliss is the regulating principle.
But it is the privilege of man
To seek bliss consciously.
Otherwise one seeks bliss and finds misery.

Everybody seeks bliss and everybody finds misery.
The reason is not that there is no bliss in life
The reason is that we start in a wrong direction.
And we cannot do otherwise
Unless we become more conscious.

Sannyas means bringing consciousness
To your fundamental search
Making your search a conscious, deliberate effort.
Then bliss is found. It is not very far away
All that is needed is a conscious seeker
Not one who is just groping in darkness.
Just by believing in it.
You can hypnotise yourself

You can think it is the truth but it remains a lie.

God should not be made a prerequisite for prayer.
Prayer is a totally different phenomenon.
It has nothing to do with god.
there is no need to believe in god.
Prayer means thankfulness, gratitude.
What is the need of believing in god
To feel grateful?
Can't you feel grateful for your life
Grateful to existence?
Can't you feel grateful for all these flowers
And the stars and the people and the birds
And this mysterious existence?

It does not matter to whom; that is irrelevant.
The question is not to whom to feel grateful
The question is to feel grateful
To xyz, it doesn't matter.
Call it god, call it existence, call it nature.
Or if you don't want to give it any name
There is no need. But feel grateful
Because so much has been given to us.
Who has given, we don't know.
Why he has given, we don't know.
Wether there is somebody as a person
Who is giving us all this, we don't know.
But one thing is certain
That there are beautiful sunsets.
Whether anybody paints them or not
Is beside the point; they *are* beautiful
They are immensely beautiful
That not to feel grateful is to show insensitivity.

Prayer has nothing to do with religion
Prayer is basically the approach of an artist.
Prayer is an aesthetic phenomenon
Not o religious phenomenon.
But if you start feeling grateful
And thankful towards existence
Slowly slowly you are surprised
That a presence starts surrounding you

Which you had never felt before.
It is only a thankful heart
That starts feeling a new vibe.
That vibe is god.
God only comes at a later stage
But then it comes as an experience,
Then god is liberation, then god is nirvana.

But start by prayer, never start by god
Because that god will be false.
And if you are believing in a false god
Your prayer is false.
First make your prayer as deep as possible
As heartfelt as possible
And then god comes of his own accord.
I am not worried about god
But I am certainly worried about prayer.
If people miss prayer
Then there is no possibility, no hope.
If god is dead that is not our business.
But if prayer is dead
Then it is certainly a question of great concern
Because without prayer all will be lost-
All that is beautiful, all that is great.

So learn to be prayerful.

A sannyasin has to go beyond all hardness
He has to surpass hardness.
The quality of being hard
Has been much praised in the past
Because it was the quality
That made a man a soldier.
And the soldiers were the most important people.
They still are, unfortunately.

A sannyasin is just the opposite of a soldier.
So whatsoever are the qualities of a soldier
Are DISqualifications for a sannyasin.
The soldier has to be hard like a rock
And the sannyasin has to be soft like a rose.

The soldier has to kill, hence he has to be hard.
His whole profession is that of murder
He is a professional murderer.
Destruction is his way of life.

The sannyasin is not destructive, he is creative
He is non-violent.
He is love.
Not violence, not hatred, not anger.
How can he be hard?

The soldier has to live constantly in fear
Hence he has to protect himself
In thousands of ways
Because if you are going to murder people
Then *you* can be murdered

The sannyasin is vulnerable.
Even if he is murdered, and many sannyasins
Have been murdered down the ages,
He dies joyously, with a dance in his heart.
But he does not become hard.
He dies with a song in his being.
His death also is a poem.

So remember that.
Hardness has to be dropped.
Become a little more soft, tender,
Vulnerable, open
Because we are not going to conquer anybody.
In fact we are inviting god to conquer us.

The bee does not cling to any flower.
It gathers from all kinds of flowers
But it remains unattached.
It will go to the rose
It will go to the marigold
It will go to the lotus
It will move from flower to flower gathering honey

But it is not attached, it does not cling.
And that's how a sannyasin has to be.

In fact Buddha told his sannyasins
Never to beg from only one house...
Because his sannyasins were renunciates,
They had renounced life. They lived like beggars
Hence they are known as bhikkhus.
Bhikkhu means a beggar.
He had told them never to beg from one house
But to beg from many houses:
A little bit from here, a little bit from there
So you are not a burden to anybody.

Because of that the Buddhist monks' begging
Is called madhukari.
Madhukari means begging like a bee.
Literally it means begging like a bee.

The second thing to be remembered is that
Although the bee gathers honey from many flowers
It never destroys any flower.
It is very artful, very gracious, it does not hurt
In fact the flower feels tremendously joyous
When a bee comes to it. It is really a compliment.
And the bee is never destructive.
It collects whatsoever it needs
But in such an artful way, with such skill
That the flower remains absolutely the same.

That's how a sannyasin has to be.
Live in such a way that nobody is harmed by you.
Live in a creative way, with skill and art
Live in a sensitive way.
And never become attached.
Enjoy all kinds of experiences, all kinds of flowers
But remain moving, don't get caught anywhere
And then you are bound to reach god.

In ancient mythology
The wolf represents two things.
First, it represents courage
And secondly, it represents grace.
The walk of the wolf is a graceful phenomenon.
To watch it is to watch something beautiful.
In fact animals have a certain grace
Which man has lost.
Because animals still live spontaneously
Moment to moment.
They don't carry the past
They don't have a burden on their head
Hence their walk is light
Hence their walk has the quality of dance.

Man drags, he does not walk.
It is very rare to find a man
Whose walk has the quality of dance.
But that's what a sannyasin is supposed to find.
He has to become again spontaneous
He has to live in the same innocence as animals
With only one difference: he has to be conscious.
Animals are unconscious.

And the same is true about courage:
Animals are courageous
The wolf is courageous
But his courage is instinctive.
Man has to be courageous consciously.

Instinctive courage can't help much.
It is better than being a coward
It is far better
But it will land you in many difficulties.
It will make your life more and more difficult
Because it will be unconscious.

If your courage becomes conscious
Then you start moving
Towards the ultimate peaks of life.

And slowly slowly
Your life becomes an integrated phenomenon.
It has grace, it has beauty,
It has courage, it has joy.
It is no more mundane
It is holy, it is sacred.

Life is music, mind is noise.
And because of the noisy mind we are unable to hear
The music of life.
Unless we stop the mind and its noise
We will never come to know
The beautiful music of life.

So the whole effort here
Is to help you in two things.
First is the negative part:
How to stop the noisy mind.
And the second is the positive part:
How to train your ears so that you can hear
Your own inner music.
If these two things are fulfilled
Nothing else remains.
Life achieves its ultimate peak
Its bliss and its benediction.

Eighty Four Thousand Poems

Chapter #10
Chapter title: None

12 April 1980 pm in Chuang Tzu Auditorium

Archive code: 8004125
ShortTitle: 84POEM10
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed on to the computer. It is for reference purposes only.]

Love is a small word but it contains
The whole of religion and the whole of art.
It contains all that is precious in life
All that is valuable.
That which is not contained in love
Is not of any worth.
Let love be your religion, your god.
Worship love -- and the only way to worship love
Is to be loving.

Be loving to everyone for no reason at all
Just for the joy of loving.
Love the trees and the animals and the people
The stars, the birds, the rocks.
This whole existence is our home
And we are an intrinsic part of it.
It gives us so much and we don't respond.
The moment you start loving it
You will be surprised:
Your love is returned in a thousandfold way.
It starts pouring from all directions
And in all dimensions.
You are simply bathed every moment.
It goes on and on showering.

Then life is a celebration.
And unless life becomes a celebration, remember
You have not known life yet.
It has to be discovered.

(Osho gives sannyas to a young blind woman)

Premdevi means goddess of love.

In fact there is no other god except love.
Love more and more, become love.
Love whatsoever surrounds you.
Love yourself, love others.
Make it a point that every breath, slowly slowly
Becomes full of the fragrance of love.
That is going to be your path to god.

And don't be worried about the outer eyes,
They are insignificant
Love will open the inner eye
Which is the real eye because only through that
Can god be seen.
And you *will* be able to see god -- rest assured!
I cannot give that much guarantee
To people who have outer eyes
Because they have a thousand and one distractions.
You are fortunate, you have nothing to distract you.
You can easily go in, you are already there.

While you are here enjoy the time as much as you can.
Feel it as your home.

God does not exist
Unless your heart is full of love.
Without love there is no bridge

Between you and god.
So wether he exists or does not exist
Makes no difference to you.
Hence the real problem
Is not wether god exists or not.
The real problem
Is wether the bridge exists or not.

People go on talking about god, arguing about god.
All those arguments are futile.
Exercises in utter futility.
The authentic seeker will create a bridge.
Love is the bridge between you and that which is,
Whatsoever it is.
God, nature, tao, dhamma, logos
The universe, existence...
They are different names
But the reality is the same.
One thing is certain
That there is something that surrounds you:
The vast universe.
One thing is certain
That it existed before we were born
And it will exist when we are gone.
What it is, there is no way to know
Unless love creates a bridge between you
And the reality.
Only the heart full of love comes to know.
Knowing does not happen through the head
It happens through the heart
Not through logic but through love.

Love has to be your path, your way, your practice.
There are two paths and there are only two paths.
Either one has to follow awareness
Or one has to follow love.
Both reach the same goal
But they move through different territories.

The path of awareness is a masculine path.
The path of love is a feminine path:
It is far more beautiful, it is far more joyous.

It is full of greenery
And many flowers bloom on the path.
The path of awareness is dry, more like a desert.
But both reach the same point.
A few people love deserts.
Then it is perfectly good for them
To follow the path of awareness.
Buddha follows the path of awareness.
Jesus follows the path of love.
Both reach the same peak.

But if one can follow the path of love
Then why bother about going into a desert?
If it is impossible to follow the path of love
Then only do I suggest the bitter pill.
The path of love is a sugar-coated pill.

Wisdom is a by-product of meditation.
It does not come through learning
On the contrary it comes through unlearning.
Unlearn whatsoever you know.
First become completely empty through unlearning,
Just a clean slat, and then suddenly
A writing starts appearing on your clean slate.
And the handwriting is not yours -- it is god's!
Suddenly from your own inner being
You start having new insights, new visions.
And they are so fresh and so alive
That just to have them is to have
The greatest treasure in the world.
And those insights
Which arise within your own being
Are always right because they are not borrowed.
They are coming from a source deeper than you
Higher than you, far beyond you.
That wisdom liberates.

Knowledge becomes a bondage
Because it is borrowed.
Wisdom liberates
Because it is your own inner nature.

The only condition
That a seeker of truth has to fulfil is:
He should start with an absolutely empty mind
With no belief, with no prejudice,
With no ideology.
Nothing should be accepted a priori.
Everything should be experienced, lived,
And only then accepted.
Those who believe never find truth.
They are not seekers, they are believers;
They deceive themselves.
Belief is a deception; and it is cheap.
You don't have to do anything --
You can simply believe.
That's why millions of people believe,
Only very few people seek.
But unless you seek you cannot find.

Belief is the greatest barrier
In seeking and searching.
Drop believing, start experimenting.
And always start from a state of not-knowing
And then truth is not far away.
But that basic condition has to be fulfilled.

Patience
Is a fundamental quality of the seeker.
Impatience is a barrier in the search.
You can't be in a hurry as far as god is concerned
Because god lives in eternity, and hurry means
You are counting minutes and seconds and hours.
That won't do.
If you want to know god, if you want to know truth
You have to know the way of eternity.
That's why patience is needed.

Forget all about time, don't be in a hurry
Don't be impatient. Wait. Wait lovingly
With great expectancy but no expectation
Full of joy that the guest
May be coming *any* moment.

But don't feel frustrated if he has not come yet.
Keep everything ready to receive him.
Go on preparing.
If he has not come
That simply means you are not yet ready.
So there is nothing to feel frustrated about.
Just look around, prepare and prepare and prepare

The moment your preparation is perfect
Your silence is perfect, your emptiness is perfect
He comes -- immediately he comes!

A sannyasin has to be absolutely peaceful
Amongst all the turmoil of the world
He has to be peaceful in the marketplace.
Because I am against escapism.
It is easy to be peaceful in a monastery.
What else can you do there except be peaceful?
But that peace is dead.
It is closer to impotence.
Then if one is impotent
One can be a celibate very easily
In fact what else is he supposed to do?
But not to be impotent and to be a celibate
Is a totally different phenomenon.

My sannyasins have to live in the world
They have to be part of the world
And yet utterly silent, peaceful.
The world is a great challenge if you can learn
The art of being silent amongst all distractions.
Only then is your silence true, authentic, alive
Can god come to you. God *is* life.
A dead peace is absolutely worthless.
So be in the world but don't be of the world.
Live in the world
But don't let the world enter in you.
Move, pass through the world, but remain unaffected.
It is possible.
It is the greatest miracle but it is possible.
And when it becomes possible
One knows for the first time what ecstasy is.

Sannyas is not for the coward.
It is for the courageous one
Because it is going into your inner world.
No map exists and nobody can accompany you there.
You will be alone, absolutely alone
And it is very dark there
At least in the beginning.
As you go deeper, it becomes lighter.
When you reach the very centre of your being
It is full of light.
But the first experience
Is of immense darkness and aloneness:
No map, no friend, no companion.
Courage is certainly needed.
So gather courage for the journey.

Everybody has that much courage
People just never use it.
The difference between the coward and the courageous
Is not that the courageous has some quality
Which is lacking in the coward -- no.
Both have the same qualities.
The coward does not use it
And the courageous uses it.
And when you use a certain quality
You become capable of using it more.
When you don't use it
When it remains out of use for a long time
It gathers rust, it stops functioning.

Our real being is in our innermost core
It is not somewhere outside.
One need not go anywhere
One has simply to come back home.
Sannyas is not a journey from here to there
On the contrary
It is a journey from there to here.
We are already there and we have to be here
We are always then and we have to be now.

So whether your mind starts moving somewhere
Bring it back here.
When it starts moving to the past, to the future
Bring it to the now.
Remember these two words: 'now' and 'here'.
That is going to be your practice.

Slowly slowly one starts living herenow
And that is the only way we can meet god
Because he is always herenow
And we are never herenow.
The moment we are also herenow
The meeting happens, is *bound* to happen.

Madhav is one of the names of Krishna.
Krishna is one of the rarest human beings
Who has walked on the earth,
One of the very few enlightened persons.
But literally it means the sweet one.
Krishna has been called Madhava
Because the words of an enlightened person
are sweet, they are pure poetry
Because they come from his inner silence.
Even though they may not have the form of poetry
Their spirit is poetic
Their very essence is poetic
Their soul is poetic.
And they are as sweet as honey
Because they quench the thirst
The eternal thirst for truth.
They are a nourishment.

Become silent, so silent that your inner being
Also explodes into eighty-four thousand poems
Of peace, love, sweetness, joy, ecstasy.

My sannyasins have to be poets
Not literally but metaphorically.
Not that they have to compose poetry
But that they have to live poetry.

They have to make life a graceful art
They have to live it skilfully.

People live in a very gross way.
With anger, with jealousy, with possessiveness
With ego, how can you be a poet?
You can be a murderer but you can't be a poet.
And even if you write poetry
Your poetry will be full of blood.
One should remove
All these gross elements from one's being
Because they are destroying so much energy
Wasting so much opportunity.

All these energies should be transformed
Into songs, into joy, into love, into peace.
Then life becomes poetry.
Then it is a sheer joy to be.
Just to be is more than one can ask for
Just to breathe is enough proof that god exists
Because each single breath
Brings so much ecstasy with it.
Life becomes such a harmony and melody
Such a dance
That one cannot believe it is possible.
One can believe it only when it happens.

I say it to you on my own authority
I have experienced life that way
I am experiencing it that way every moment.
And I would like you also to experience it
In the same way.
Become more meditative and it will happen.
It is bound to happen, it is inevitable.

Eighty Four Thousand Poems

Chapter #11
Chapter title: None

13 April 1980 pm in Chuang Tzu Auditorium

Archive code: 8004135
ShortTitle: 84POEM11
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed on to the computer. It is for reference purposes only.]

Love is the door to the divine.
It is the only way
To relate oneself to the ultimate.
But before you can know what love is
You have to go through many purifications
Because what is ordinarily known as love
Is not only love,
Many other things are mixed in it.
It is very much polluted, it is not pure.
Maybe one per cent of it is love
But ninety-nine per cent is something else.
And that ninety-nine per cent
Is dominating, overpowering, overwhelming.
The one per cent is crushed, destroyed
By that ninety-nine per cent.
One has to drop that ninety-nine per cent.

There is so much jealousy in your love
And jealousy is poison.
There is so much possessiveness in your love
And possessiveness is destructive.
Love is a very delicate flower
And to be possessive
Means throwing a rock on the flower.

There is a deep desire to dominate the other
It is very unconscious, but it is there
And it is very powerful.
Then love becomes just a facade and behind it
You are just on an ego trip.
And the same is also the case
With the person with whom you are in love.
So quarrel arises, fighting arises.
Both become destructive to each other.

After a few experiences of love affairs
One becomes weary, tired. One starts feeling
That love is the greatest nuisance in life.
One feels one's fingers are burnt
One starts avoiding it.
That's what is happening in the West.
People are going far more towards pure sex
And avoiding love, because at least pure sex
Does not have that much trouble, it is simple.
Of course it cannot take you to the heights
But neither does your so called love
Take you to the heights.
On the contrary
Your so-called love takes you to such hells.
Sex cannot take you to such hells either.
It simply keeps you healthy.
It is hygienic, healthy, normal.
It keeps you a fit animal, that's all.

It has always happened in the past also:
Whenever a society allows freedom for love
People become tired of love
Because in the name of love
So much ugliness starts happening that
People start leaning towards pure sex.
It seems more convenient, more comfortable
With no risk.
It can be purchased easily.
It is sellable, purchasable.
Love cannot be sold and cannot be purchased.
It is not a commodity.
Sex is a commodity
It is part of our materialistic world.

Either this happens or
Society becomes very repressive towards love
And forces marriage upon people
So that they stick to one person
And that too not for love but for other reasons:
For progeny, to give birth to children
So that they can take care of your properties
When you are no more
And they can carry your name down the ages.
Love is no more a consideration
Because people have become so afraid of it.
People think of the family, of richness
Of culture, of education, of nobility, aristocracy
And all kinds of things.
They consult astrologers and palmists
But they don't think of love at all
They avoid love.
They take everything else into consideration
Except love -- that's what an arranged marriage is.

So these two things happen again and again.
Whenever love is free
Whenever there is more freedom
Society becomes tired of love.
People start moving towards sex.
Then sooner or later they become tired of sex too
Because it is unfulfilling.
Then they fall back upon the old patterns.
Again they forget the old lessons
They decide to go into marriage.
This is how it moves in a vicious circle.
India has completed th circle manu times
Because it is one of the most ancient societies.
Many times it has seen freedom of love
Many times it has seen freedom of sex.
Then a puritanical, repressive society
Then again a rebellion.
And the same thing goes on and on.
But the reason, the basic reason nobody looks for.
The basic reason is not love
The basic reason is that love
Is mixed with other things.
We have to learn to drop those other things.

Love is beautiful
Love is the greatest gift of god.
But it is like a raw phenomenon.
It has to be polished, refined, cut.
It is like a diamond:
Much has to be done before people can know
Its beauty and its splendour.

And that's my whole work here:
To help you refine your raw love
Into a refined, polished, cultured phenomenon
So that it can become
A source of upliftment for your soul
So that it can become a door to the divine.

Compassion is the transformation of passion.
Passion is using the other as a means
For your own fulfilment.
Compassion is sharing your being, your joy
Your bliss, your love, with others
For the sheer joy of sharing
Because each individual is an end unto himself.
No individual should be used as a means.
That is cruelty, that is animality.

Compassion is the highest form of your energy
And passion, the lowest form of your energy.
The same energy passing through meditation
Becomes compassion.
Meditation is the transforming force.
And when a person lives in compassion
He lives in pure love.
That is true prayer, true godliness.
There is no other god than that purity
Which love brings, which compassion brings.

God is only a symbol
That represents many beautiful things.

Freedom, love, bliss, truth, compassion
All that is valuable
All that has intrinsic value
Is represented by the name god.
God is not a person at all
It is the ultimate crescendo
Of all the beautiful qualities of life
Of all the virtues, of all the values.

And compassion is one of the most important,
The most significant parts,
To be evolved by the seeker.
Be friendly, be loving, be compassionate.
Help in every possible way that you can
And you will be helped.
And you will be helped a thousandfold!
-- What is the meaning of your name, Maji?
-- It came to me in a dream.

It's good.
In Hindi 'maji' means the boatman, the ferryman
One who takes you to the other shore.
Anand means bliss -- a blissful boatman.

Everybody has to take himself to the other shore.
He has to be a boat for himself.
He is the boat and he is the boatman too.
They are not separate.
And once you have been to the other shore
You can help others also.
Those who go to the other shore
And never come back
And forget all about this shore
Are called Arhatas.
Those who come back to help others
To show the way
Are called Bodhisatvas.
They create bigger boats so many people
Can be taken to the other shore.

When Buddha died

His religion was divided into two parts.
It was bound to happen because the Arhats
Behaved in a totally different way.
They wouldn't help.
And the Bodhisatvas were so concerned
For others, for their misery
That they were ready
To go make any sacrifice, to go through any suffering
To help others.

These two sections were known as Hinayana
The section that belonged to the Arhats
Was called Hinayana; the small boat people.
The boat is so small, only you can sit in it
You cannot carry anybody else in it.
And the other section was called Mahayana:
The great boat people.
They created big ships
So thousands could be taken to the other shore.

First become a boat for yourself
And then you can decide
Wether to come back to this shore
Or forget all about it!
A beautiful name has come in your dream!

The lion represents two things.
One: it never moves in a crowd.
It is always alone, it loves solitude.
It is an individual, utterly an individual.
It is not like sheep.The sheep can exist
Only with the crowd, with the mob.
Alone it is very frightened
Alone it is very nervous.
It does not know what to do, where to go.
It depends on the crowd to be led, to be guided.
And the irony is
That others are also dependent on the same crowd.
So everybody is dependent on everybody else
Thinking that others know better.
They all live in an illusion.
But that's the situation

Of the ordinary human being too.
They live as part of the mob psychology
They don't have their own psyche yet.
Hindu -- yes, Mohammedan -- yes, Christian -- yes
But it is very rare to find an individual.
They can become Communistic very easily.
That is another crowd.

My sannyasins have to be individuals.
Each sannyasin has to depend on himself.
That's why I am not giving
Detailed instructions to you
So you cannot depend on anything.
You have to fall upon yourself.
Sometimes it looks cruel
But that's the only compassionate way to help:
Unless you are thrown back again and again
You are not going to be an individual
You will remain part of a crowd.
You can change crowds, that's not difficult.
You can change your affiliations, your labels
But the basic thing is missing:
You don't have an independent soul.
The lion represents individuality.

And secondly
The lion represents immense courage.
It never escapes from any challenge.
It may die but
It will not turn its back.
It is better to die than to be a coward.
To be a coward is a far uglier phenomenon.
Death is not ugly.
Death can be beautiful if you die courageously.
If you die accepting a challenge
Joyously, dancingly,
As Socrates died, as Jesus died, as Mansoor died,
It is one of the most beautiful phenomena On the earth.
Death depends on you.
If you are a coward even life is ugly
What to say about death?
If you are courageous even death is beautiful
What to say about life?

So remember these two things.
Be an individual and be absolutely courageous.
That's the way of sannyas:
Individuality and courage.
Unless one is ready to risk all
One cannot find god.

God is freedom.
Freedom is another name for god
And a far better name!
The priests have used god to create a slavery
In people's minds. In the name of god
They have exploited humanity for centuries.
Hence I insist again and again
That god is freedom, religion is freedom.
And if anything makes you a slave
Then its not religion
And it has nothing to do with god.

Let freedom be the criterion
Always judge be freedom.
Whatever gives you freedom
Will make you more religious.
And whatever gives you freedom
Will bring you closer to god.
And when you are capable of being totally free
You become one with god.

Hence in India we don't talk
About the ultimate as god, but as moksha.
Moksha means absolute freedom.
Buddha never talked about god.
Mahavira never mentioned god
For the simple reason that they saw
What priests have done in the name of god.
They only talked about freedom.

So be free -- free from *all* traditions

Free from all dogmas, free from all churches
Free from all priests, scriptures
Free from all ideologies.
And start living in freedom -- that's sannyas.
To live in freedom is sannyas.

-- What is the meaning of your name?

-- It's a short form of a name of a magic mushroom.

-- Mm! That's good. That's perfectly good! Now you will be an orange mushroom!

An orange mushroom becomes more magical, it becomes more psychedelic.

Good, Swami Filpz -- be psychedelic!

Enjoy life like a drunkard.
And there is no higher psychedelic
Than meditation.
There is no greater magic than meditation
Because it releases your inner sources
Of tremendous joy, insight.
It makes life colourful
It makes life a dreamland.
In fact it is because of meditation
And a desire for deeper experiences
Of one's own being
That people are attracted to magic mushrooms
And marijuana and hashish and alcohol.
And from the very ancient days, even in
The ancientmost scripture of the world, Rigveda
They talk about a certain mushroom called soma.
And the ancient seers were mad about soma.

Aldous Huxley has said
When LSD is perfected totally
It should be again called soma.
His suggestion is beautiful.
But he was in an illusion:
He thought that by taking LSD
He was experiencing the same ecstasy
As Buddha experienced and Kabir experienced
And Al Hillaj experienced.

There he was wrong.
It was not the same ecstasy.
What he was experiencing
Was just a chemical imitation of it
A chemical carbon copy of it.
It was a deception. It was not real gold.
It was glittering like gold.
But it was not real gold.

Real gold has to be found within oneself.
You cannot take it in from the outside.
And it is already there.
Every being is born
With an infinite capacity to be ecstatic
But we never search for it.
We always go for cheaper things.
They are easier and available,
You can purchase them and you can inject them.
Meditation seems to be a long long journey.
And we are in such a hurry.

Drop the impatient mind and search within
And become as silent as possible.
You will come across a source of nectar in you
Which is the greatest magic in the world
Because it releases
The most miraculous experiences in you
It opens the doors af all the mysteries.

Mind lives in time.
Mind divides reality into past, present and future.
Mind functions like a prism.
A ray of light passing through a prism
Becomes divided into seven colours.
That's how the rainbow is created.
The rainbow is created by small raindrops
Hanging in the air.
They function like a prism:
Sunrays passing through those raindrops
Become divided. Otherwise sunrays are white.
But once the white ray passes through a prism
It goes through a great division, a great split.

It becomes seven.

In the same way mind functions like a prism.
Eternity passing through the mind becomes time.
It is divided into three:
Past present and future.
But the whole thing is illusory.
You cannot catch hold of a rainbow.
It is empty, there is nothing.
So is time: time is empty, there is nothing.

One has to go beyond the mind to know the real.
The real is eternal, the real is always now.
The real is never past, never future
It is always present.

And that's the beauty of meditation:
It brings you to the present.
Slowly slowly you settle into the present.
You settle in your own being
So silently that you forget
All about the past and the future.
And this moment becomes so overwhelming
So tremendously overwhelming
That there is nothing beyond it.
To know this moment's totality is to know god.
To go beyond time is to go into god.
To remain in time is to remain in mind.
Meditation means getting out of the mind.
Mind is synonymous with no-time.

Get out of mind and time.
Rest and relax into the now and here
So totally that nothing else is left:
No dust of the past, no smoke of the future.
In that clarity, in that transparent clarity
You become able to see that which is.

In fact god is an ancient symbol.

G used to stand for that
O for which, and
D for is.
It is a code word for that which is.

Eighty Four Thousand Poems

Chapter #12
Chapter title: None

14 April 1980 pm in Chuang Tzu Auditorium

Archive code: 8004145
ShortTitle: 84POEM12
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed on to the computer. It is for reference purposes only.]

Right religion does not mean a religion at all
But a certain quality of religiousness.
There is no god but there *is* godliness
And there is no religion
But there is religiousness.
It is a quality, it is a feel, not a thing.
Hence no religious person
Can be Christian or Hindu or Mohammedan.
These names are just political strategies
Political games in the name of religion.

True religion has no adjectives
True religion is simply like love.
Can love be Christian or Hindu or Mohammedan?
Can joy be Christian or Hindu or Mohammedan?
Can beauty be Hindu, Christian or Mohammedan?
It would be nonsense to talk of Hindu beauty
Or Hindu love or Hindu joy.

The same is true about religion.
True religion is not religion at all
But a feeling of religiousness

A feeling of gratitude towards the whole.

My effort here is to help you to be religious.
I teach a religionless religion, a godless god.

That you are becoming a sannyasin
Is enough to prove your courage.
To be with me is dangerous.
It has always been so:
To be with any master is dangerous.
While the master is alive it is dangerous
When the master is dead it is very convenient.
When Jesus was alive
There were only a few people with him
Very courageous ones.
But after his death thousands gathered.
Now almost half of the earth is Christian.
But it is pointless.
When the master is dead you can worship
And you can enjoy the feeling
That you are religious
But you are not religious.

Religion transpires only when the master is alive.
It is something that happens
Between an alive master and the disciple.

It can't happen when the master has disappeared

And to be with me is even more courageous
Than to be with Jesus or to be with Buddha
Because they were still talking
In terms of tradition
They were still using the past heritage.

The time has come for humanity
To be discontinuous with the past.

It is absolutely disgusting!
We have to disconnect ourselves from the past
Only then is there a future
Otherwise humanity on this earth is finished.
Within these twenty years it will be decided:
Either
We disconnect ourselves from the ugly past,
Then there is a future and there is hope,
Or
We cling to the dead past and we die with it.

Just as there is a sun on the outside
There is a sun inside too.
The outside sun rises and sets
But the inside sun is always there.
It never rises, it never sets -- it is eternal.
Unless we know the inner light
And the source of it
We live in darkness.

Make every possible effort to move inwards.
In the beginning it is arduous
But only in the beginning.
It is just like learning any art.
Learning to swim is difficult in the beginning
But once you know the knack of it
It is so easy that one wonders later on
Why it was so difficult.
One can simply float in the river.
No need to do anything.

And that's how it starts happening inside:
Just in the beginning there is
A little effort involved, a little struggle.
Soon one can simply float
In the river that moves inwards.
And it takes you
To deeper and deeper realms af bliss
To more and more light, to eternity, to god.

Diligence is what is needed to be a sannyasin.

Only two things are needed:
Intelligence and diligence.
Intelligence without diligence is impotent.
Diligence without intelligence is blind.
One is not enough, both have to be together
Only then is your life enriched.

So be intelligently diligent.
Act, but act through awareness.
Do a thousand and one things in life
But don't be controlled by unconscious instincts.
Then slowly slowly life becomes
Such a divine experience.
It is delicious!
But one has to learn the art of tasting it.
And all other arts are small
Compared to the art of living.
These two things have to be remembered:
Be intelligent and be diligent.

They very rarely happen together.
Intelligent people are not diligent
Then their intelligence is
Just an exercise in futility.
They go on thinking and thinking and thinking
And by thinking nothing is ever achieved.
And then there are people who are very diligent
But without any intelligence.
They go on doing harm to others and to themselves.
They do much, but not knowing what they are doing
They are bound to create more misery in the world
For themselves and for others too.

Remember this
That these two things have to be two aspects
Simultaneous aspects of your growth.
And then life starts growing so fast
That in moments one can make quantum leaps.

Egolessness is the goal of all meditation.
That is the goal of sannyas itself.

the ego is the only problem
And then it creates a thousand and one problems.
It creates greed, it creates anger
It creates lust, it creates jealousy
And so on, so forth.
And people go on fighting
With greed, with anger, with lust
But it is futile.
Unless the root is cut
New branches will always be coming up.
You can go on pruning the branches and leaves.
That is not going to help.
In fact by your pruning
The tree will become more and more thick
The foliage will become more and more thick.
The tree will become stronger.

My insistence is: don't fight with the symptoms
Go to the very root of the matter
And that is simply one -- it is the ego.
Cut it from there and all other problems
Disappear as if they had never existed before.

If you can learn only one thing here
Just to be without an ego
To be as if one is not
To be a nobody, a nothingness
Then the ultimate is achieved.
There is no higher goal than that.
And it can easily be done
Because ego is a false phenomenon
Hence it can be dropped.
It is not a real thing.
It is imaginary, it is a shadow.
If you go on believing in it, it is.
If you look deeply into it
It is not found at all.

Meditation simply means
Looking deeply inside for the ego
Searching every nook and corner of your being
For where it is.

It is not found anywhere.
The moment it is not found anywhere
It is finished and you are born anew.

My effort here is
To teach you not righteousness, but awareness.
As awareness deepens, righteousness comes
But it does not become an ego trip.
It can't become an ego trip
Because the first condition for awareness
Is the dropping of the ego.
If one is not aware and tries to be righteous
Then naturally
That righteousness will be exploited by the ego.
It will make you a puritan
A moralist, a pious egoist.
And that is far more dangerous
Than the ordinary ego.

The ordinary ego is easy to drop
But the spiritual ego is very difficult to drop
Because it is very subtle, it goes deep in you.
It has to be uprooted from your very depth.
The ordinary ego is only on the surface
It is very easily removeable.

Hence I don't teach righteousness
I teach awareness
And righteousness comes of its own accord.

Only the wise can be settled.
The unwise man is always restless.
The unwise is always running hither and thither
Knowing not where he wants to go
Why he wants to go
Knowing nothing, he feels he has to do something.
He can't sit silently.
It is impossible for him to sit silently.
The greatest difficulty for him
Is to do nothing.
Only the wise man

Is capable of living a settled life.

Wisdom arises out of meditation.
It is a fragrance of the flower of meditation.
Then one is always at home wherever one is
And always at rest
And life starts having roots in existence
Hence a feeling of settlement...
All the chaos
And the smoke of the chaos disappear.
Instead there arises a clarity.
You can see things as they are
and you can act accordingly.
And any act coming out of wisdom is liberating.

Purity has nothing to do with morality.
A moral person is never pure.
The pure person is always moral.
Morality is pseudo, it is imposed
It is cultivated, it is a facade, it is a mask.
It does not really purify you
It only paints purity on your face.
It makes you a good actor.
And you have to be very alert about it
Because the Japanese culture
Makes people very good actors.

For centuries Japan
Has lived with a beautiful facade.
People are taught to smile.
Even when they could hit you, they smile.
It is a very polished culture, but very false.
One has to be more authentic.
A little uncivilisedness is not bad
If it brings your natural flavour back to you.

And there is a different kind of purity,
The true purity.
It always comes from meditation.
It is nothing to do with morality.
It comes from inner silence.

As you become
More and more silent and centred inside
Your life starts having an aura of purity.
But that is a by-product.
You are not cultivating it
It is happening of its own accord.
When these things happen of their own accord
They have a beautiful colour, shape, form.
When they are cultivated they are ugly.

Thomas was one of the disciples of Jesus --
One of the twelve apostles.
He has become well-known
As 'Doubting Thomas'.
This time, please don't do that!

The name Thomas is beautiful.
It has to be relieved of the burden of doubt.
Literally it means a seeker of truth.
But one cannot seek truth
If one is full of doubt;
It is impossible.
Doubt is not a bridge, it is a barrier.
It is not a bridge, it is a wall;
It closes you.
It does not make you available to the truth
That is present everywhere.
And because you are constantly doubting
You cannot act; doubt is impotent.
Action needs trust; only a man of trust can act.
And the journey towards truth
Is the greatest act of life.
Tremendous trust is needed.

So try!
Last time you missed -- This time don't miss it!

Rest, relaxation has to be your path.
Relax and rest more and more int yourself.
Don't be in a hurry.
There is no need to be in a hurry.

the whole eternity is available
It is all ours.
Don't be impatient. Enjoy each moment.
Enjoy it totally
Without any worry about the future.

The best moments are those
When you are utterly relaxed.
Doing nothing, sitting silently
Spring comes and the grass grows by itself.

Man ordinarily gathers dust around his being
And loses the brightness which is his birthright.
Everybody is born bright
And everybody becomes mediocre.
By the time one dies, one is almost stupid.
This is a strange phenomenon.
And people call it evolution -- it is involution.

Children are more bright, more alive
More clear about everything
Without any confusion.
As they start growing
They start gathering confusion from everywhere.
We wait until they become twenty-one years of age
Then we give them the right to vote
Because be that time everybody loses brightness
Everybody becomes dull, stupid.
Then you are called adult.
You are really adulterated
Completely adulterated
But people say 'now you have become adult
You have come of age.'
Certainly politicians are afraid
To give voting rights to children
Because they will see through and through.
Voting rights can be given to you
Only when you have lost all capacity to see,
When you are utterly blind.

My effort here

Is to help you to drop your rust, your dust
To cleanse your mirror
So you can again be your original face.

Just as a river dissolves into the ocean
Dissolve into the divine.
Don't think yourself separate from existence.
Meet, merge more and more. We go on insisting that we are separate.
That is the only irreligious act:
To emphasise
Separation.
To emphasise unity is religion.
It has to become a conscious effort.

Seeing a sunset, dissolve into it.
Don't just remain an observer
Let the observer and observed become one.
Slowly slowly you will learn the knack of it.
Then sitting by the side of a tree you can have
A deep feeling of unity with the tree.
And these small experiments can lead you
Ultimately to feel oneness with the whole.
And that experience is god.

My sannyasins have to become songs.
They have to learn playfulness
Light-heartedness, a sense of humour.
And they have to learn how to rejoice
In the small things of life.

There are no great things in life
Life consists of small things.
But if you know how to rejoice in them
You transform them into great things.

In the hands of a Buddha
Even ordinary water becomes wine.
That's exactly the meaning of the miracle

That is said to have been done by Jesus:
That he turned water into wine.
Only fools think that it is literally true.
It is symbolically true.

In the hands of Jesus water *is* wine.
You can get drunk on simple, pure water.
It depends on how you drink.
It does not depend on the drink
It depends on the drinker.
And I am telling you from my experience.
I don't mix soda and whisky
I mix soda and soda -- and it works!

Eighty Four Thousand Poems

Chapter #13
Chapter title: None

15 April 1980 pm in Chuang Tzu Auditorium

Archive code: 8004155
ShortTitle: 84POEM13
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed on to the computer. It is for reference purposes only.]

Sannyas means to become consecrated to god
Surrendered to god.
Sannyas means allowing god to live through you.
You simply stand aside
You don't come in between, you don't hinder.
You open all the doors to the sun, to the moon
To the wind, to the rain
To all the messengers of god.
You are simply available to existence
With your whole heart
Without holding anything back.

In that very moment
When you are not holding anything back
Prayer has happened.
In that very moment the ego is no more
The barrier has fallen
And suddenly we are one with the whole.
And to be one with the whole
Is bliss, is benediction.

To remain separate form the whole is misery

Because it is not according to nature
It is not according to the fundamental law.
It is not true -- that's why it creates misery.
When we are one with the whole
We have accepted the truth and dropped the lie.
To be true
Is enough to bring tremendous bliss to you.

Peace is one of the most important things
For a sannyasin to understand
And not only to understand but to be.
It has not to become
Only an intellectual understanding
But an existential feeling --
You have to experience it.

Mind is never at peace.
That is not its nature.
One cannot make the mind peaceful.
All that one can do is to slip out of the mind
And get rooted in the heart.
Suddenly there is peace.
If you try to make the mind peaceful
You will create even more turmoil.
Now this will be a new problem.
Already there are
A thousand and one problems in the mind.
Now a new problem arises:
How to make all these problems disappear
How to create peace.
Hence the people
Who become interested in creating peace of mind
Become *very* unpeaceful
More unpeaceful than the ordinary human beings
Who are never bothered about it.

That's why you will find in ordinary life
Something of peace on people's faces
But the so-called religious seem to be very tense.
Your so-called saints look very tense.
There is great anxiety, great turmoil.
They are constantly living in a nightmare

Of their own creation
Because they are trying to do the impossible.

That is not the way to be peaceful.
You have to change the gestalt.
You cannot make the mind peaceful
But you can slip out of it.
And the moment you slip out of it
It loses energy.
It is *your* energy, it is *your* cooperation
That keeps it going; you go on *pedaling*.
The moment you slip out of it
And you move towards the heart
Suddenly there is peace, with no effort at all.

So my suggestions are totally different
Than the ordinary ideas about peace.
One just has to get out of the mind.
Meditation
Is not a method to make the mind peaceful,
It is a method of getting out of the mind
And entering into the heart.
Suddenly mind loses all turmoil
Because you are no longer there
To help it to go on running.
Without any energy it falls flat.
Maybe for a few days it goes on
Out of the old momentum
But it can't go on for long.

And then you know the secret:
Whenever you want peace, exist in the heart.
And if you want peace twenty-four hours a day
Exist in the heart and use the mind from there.
Then the mind is just a tool, an instrument
A beautiful machine in your hands.
And you are the master.
Mind as a machine is beautiful
But when the machine becomes the master
And the master is completely forgotten
The real master completely forgotten
Then the whole of life is topsy-turvy.

Everything is a gift.
Some unknown source of energy
Call it god, Jehova, existence, nature
Is very generous.
It seems it is overflowing.
It can't contain itself, it has to give
Not because you deserve it
But because it has too much.
It is like a rain cloud, it *has* to shower.

It does not matter where
Or whether the earth deserves it or not
It may shower on a rock.
The rock will not be benefitted by it.

That's the meaning of the word 'gift'.
It is a beautiful word
It has a great message in it.
If we start looking at it meditatively
It can transform your whole life.

And that's what sannyas is all about.
Looking at life in its reality
imply makes one feel grateful
To the unknown, to the unknowable. One bows down.
That very bowing down, that gratitude
Makes one a sannyasin.
And out of that gratitude
A thousand and one flowers bloom.

Everyone is born bright
But sooner or later the whole structure
Of the society, the whole conditioning, is such
That the brightness is destroyed, it is crippled
It is covered with stupid superstitions.

The intelligent child
Finds it difficult to remain intelligent
Because intelligence doubts, enquires,
Argues, rebels.
Intelligence is individual.
Sometimes it says yes and sometimes it says no.
Intelligence lives in its own light
It is not imitative
And the parents don't like that.
They want the child
To be an imitator, a yes-sayer.
Whatsoever they say
He should accept it with no argument.
They know and he does not know
So they have to decide
What he has to do, what he has not to do.
Hence the intelligent child
Finds himself in a difficult situation.
If he wants to be intelligent
He is constantly in trouble
There is trouble in the home
There is trouble in the school
There is trouble in the college
In the university.
Wherever he goes there is trouble.

Unless one is really courageous
Enough to accept all these troubles
And yet to insist on remaining intelligent,
Which is certainly very rare,
One is bound to compromise sooner or later.
The whole pressure is too much.
The child is so helpless
The child is so small, so tiny
And the people who are pressuring him
Are powerful people.
They force him to behave in an unintelligent way
A way against his own intelligence.
Slowly slowly he forgets what intelligence is.
He becomes dull.
The more dull he is, the more he is respected.
If he is really stupid he becomes a saint.
People worship him.

Jesus
Could not become a saint for the simple reason
That he remained intelligent.
He resisted all attempts
To destroy his intelligence
Hence he was crucified.
But the pope in the Vatican
Is not an intelligent man.
Polacks are not known to be intelligent!
Now this is a beautiful combination:
A Polack and a pope.
In fact from now onwards
Only Polacks should be popes.
He is worshipped.
And that happens all over the world.

My sannyasins have to be aware of it
And they have to REclaim their intelligence.
It is still there
It is simply hidden behind much garbage.
That garbage has to be removed
So you can again become bright
So that you can again claim
Another childhood, another innocence.
That innocence brings purity
And that innocence brings joy
And that innocence brings insight into reality.

It is not through knowledge
That one comes to know god
It is through innocence.
It is not through belief
That one comes to know god
It is through intelligence.
Tremendous intelligence is needed to know god.

Excellence is a by-product of meditation
Because intelligence itself
Is a by-product of meditation.
Ordinarily people behave in a very unintelligent way
For the simple reason that

They are living mechanically, unconsciously.
They are not masters of their being.
But slaves of their instincts.
What excellence can they have?
They are not even men yet.

It is only through meditation
That you start becoming a man
You start getting out of the animal kingdom.
Something greater than the animal
Starts happening to you through meditation.
On the one hand it makes you a human being
On the other hand it brings great excellence
In whatsoever you do.
The secret is
That meditation releases awareness in you.
To me awareness is the only virtue
And unawareness the only sin.

Learn to be aware
And all else will follow of its own accord.
God has many aspects.
You can look at god through love
Then god is love.
You can look through beauty
Then god is beauty.
You can look through bliss
Then god is bliss.
It depends from what angle you look towards god.
God is multi-dimensional
But bliss is one of the most fundamental aspects
And bliss is the search for us all.

To be blissful is to be religious.
And when your bliss is absolute
You have arrived home.

Parijat is a beautiful flower
With great fragrance.

Man is also a flower
But we are absolutely unaware of our potential.
We are born as seeds, and unfortunately
We remain seeds. we never grow.
We never grow to the point
Where flowers can bloom in us.

To be a Buddha means to bloom as a flower
To release one's fragrance.
Remember, we are born as seeds.
But we should die as flowers.
Then life has been a beautiful experience
Then life has been
A journey of tremendous fulfilment.
Otherwise it is sheer wastage.

Meditation will help you to move
From the seed towards the flower.

We are not the body and we are not the mind.
We are pure consciousness
And pure consciousness is what god is.

Sannyas is a journey
From the body-mind to pure consciousness.
It is an inward pilgrimage
From the circumference to the centre.
When you reach your own centre
You are surprised:
You don't find yourself there at all
You find god himself.
He is not to be found anywhere else
He is just residing in you at your very centre
Waiting for you to come home.

Innocence
Is the most precious thing to be achieved
Because it is only to the innocent heart

That all that is valuable can happen.
To the cunning nothing happens.
To the cunning love is impossible
To the cunning bliss is impossible
To the cunning anything of value is impossible.
To the cunning money is possible
Power is possible, prestige is possible.
They are all valueless things.
Death destroys them all.
But to the innocent something happens
Which even death cannot take away.

So this is the fundamental quality
For a sannyasin: To be innocent.
Jesus says: Be like small children.
That's what he means:
Be innocent, then god is yours.
Drop all cunningness, all cleverness
All knowledge, all that gives you the idea
That you know.
Move towards god
With a wondering heart, with awe
And then success is sure.

A ten -year old German girl receives her mala
and the sheet of paper bearing her sannyas name: Nirmala. It means purity, Osho explains.
He leans forward to expand on its implications, then pauses, chuckling involuntarily

You are still pure!
Don't allow the world to destroy your purity.
Don't allow the world to corrupt you.
Your sannyas will protect you.

The people who have become grown-up
Are in a difficulty.
First they have to unlearn many things.
You are in a good situation.
You need not unlearn anything
Because you have not learned anything yet.

You can start moving directly towards god!

Eighty Four Thousand Poems

Chapter #14
Chapter title: None

16 April 1980 pm in Chuang Tzu Auditorium

Archive code: 8004165
ShortTitle: 84POEM14
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed on to the computer. It is for reference purposes only.]

Sannyas is a growth process.
Very few people grow at all.
The average mental age is only twelve years.
The person may be eighty
But he carries the mind of a twelve-year-old.
This is a very strange situation:
He only appears mature
Deep down he remains immature, utterly immature.

Without meditation there is no way.
It is only through meditation
That one becomes really mature, integrated.
It is through meditation
That one becomes really mature, integrated.
It is through meditation
That your consciousness starts rising upwards
That you start creating a bridge to the beyond.

A man is really grown up
When he starts feeling the presence of god.
That is the only criterion.
Remember that as a goal

And put your total energy
Your whole heart into it.
It can still be achieved, it is never too late.
All that is needed is a great intensity.
And if one can know god before death comes
Then death never comes.
The body dies
But now you know that *you* cannot die.
You are eternal.

Everyone brings a truth in his being.
The truth has not to be invented
It has only to be discovered
Or rather, REdiscovered.
We are already in possession of it
But we have become completely oblivious
Of the fact.
We have only fallen asleep
And forgotten who we are.
All that is needed is a remembering.

George Gurdjieff used to teach his disciples
Only one method, the method of self-remembering.
Buddha calls it right-mindfulness
Krishnamurti calls it awareness
Christ calls it watchfulness
Shankara calls it witnessing.
But it is the same phenomenon.
You have to become alert
You have to become more conscious.
Nothing is missing
It is only that you are dreaming
Dreaming that you are a beggar
And you are not a beggar.

Once the dream is broken, once you wake up
Suddenly you find what ridiculous dreams
You have been in.
The greatest treasure is yours
The eternal life is yours
The kingdom of god is yours
The ultimate truth is yours.

And we have brought it with ourselves.
We are it!

So it is not a question
Of seeking and searching somewhere else
It is simply a question
Of putting your total energy into waking up.

Life is like a nightmare:
If you are suffering in a nightmare
All that you need is to put your total energy
Into waking up.
Nothing else is needed.
If you are being chased by a lion
You need not kill the lion
Because there is no lion at all.
If you are being crushed under a rock
You need not remove the rock.
It may be just your own pillow.
All that you need is to wake up!

A middle-aged American woman presents herself for sannyas. She had written to Osho earlier in the year telling of her eight years's involvement with a community of Gurdjieff followers.
Something was still missing, she felt; now she was reaching out and 'planning for a miracle.'
Osho explains that her sannyas name, Anubhuti, means experiencing.

Truth cannot be contemplated on
It can only be experienced.
It is nothing intellectual
It is something existential.
You have to know the taste of it.
You cannot conclude by philosophising.

There are thousands of people in the world
Who go on thinking about truth
And about and about they go
Around and around they go in circles.

Their conclusions are futile.
Howsoever beautiful those conclusions may appear
They don't have any life, any soul in them.

To be a sannyasin means
You are dropping philosophising
You are renouncing the ways of the mind and
You are moving into a totally different gestalt:
The ways of the heart
The way of love, not of logic.

Singing is far closer to truth
Than the process of thinking.
It looks very absurd:
How can you come to know truth by dancing?
But there have been people
Who have come to know truth through dancing.

Jalaluddin Rumi came to know truth
Simply by dancing.
He danced and danced and he danced for hours;
It is said, for thirty-six hours
Without any break.
He fell into a kind of total drunkenness.
He became so drunk from dancing!
And when he came back
He was totally a different man.
Hence he invented a new method.
The whirling dervishes
Are the followers of Jalaluddin Rumi.
Through dancing he arrived.
Nobody before had arrived through dancing.
Rumi stumbled upon a new truth.
Dancing is more existential.

Through singing many have arrived.
Just by sitting silently, doing nothing
Many have arrived.
But if you are thinking, you are doing something.
A state of no-thought is needed to experience.
So I am giving you the name 'experiencing'

To remind you again and again
Not to go into the old grooves of the mind.
Metaphorically, symbolically, be headless!
And here you can see so many headless people
Running hither and thither!

People like Christ cannot be followed.
You can become a Christ
But you cannot be a follower of Christ.
To be a follower is to be an imitation.
It is not the real thing
So it may look paradoxical but this is how it is:
To really be a follower of Christ
One has to cease to be a follower
One has to be a Christ oneself.

And the same is true about Buddha
And Krishna and Zarathustra.
These people can easily be followed.
Their personalities are hypnotic
They have a magnetic charm, a charisma.
One would like to follow in their footsteps.
But they are unique people,
Nobody can follow in their footsteps.
All followers look pathetic.
Mm? -- you wearing the shoes of Christ
Or his garments and carrying his cross...
It may be okay in a drama but in life
You will be simply crazy!

You have to be a Christ yourself.
And remember: Christ does not mean a Jesus.
Christ simply means one who has come home
One who has attained
The full flowering of consciousness.
You can call Buddha a Christ
And you can call Christ a Buddha.
There is no difference.

Remember it
Love Christ, love Buddha, love Lao Tzu

Imbibe their spirit
But don't follow their lives in detail.
Never be a follower.
Always be authentic, true, yourself.
And I say that is the only way to follow them.

God can be your strength only if you surrender.
If you dissolve yourself totally
If you are no more, then god is your strength.
Then he is the one who exists within you.
He is your consciousness
And he is your life and he is your love.
He is all in all.
But you have to disappear, you have to give way.

We are so full of ourselves;
That's why god is not our strength.
And we cannot be strong on our own.
How can a leaf be strong on its own?
Without the nourishment
The constant nourishment of the tree?
How can the tree be strong on its own
Without being nourished
By the earth and the sun and the moon?

We are part of this immense existence
But we go on keeping ourselves separate.
We create a boundary around ourselves --
We defend that boundary.
We say, "Trespassers will be prosecuted."
We don't allow anybody to trespass across our boundary.
Even if god comes, if he want to come in
You won't allow him.
Because his coming in means only one thing:
Your going out.
You both cannot occupy the same space.
You can be there only if he is not allowed in.

He is vast.
When he comes, he comes like a storm.
When he comes, he comes like a flood.

It takes away all garbage, all rubbish from you;
It cleanses you of yourself --
Of the very idea of the ego.
But then a beautiful phenomenon starts happening:
For the first time you don't feel weak
For the first time you are nourished
By inexhaustible sources.
You are as strong as god himself
Because you have become part of him.

Peace is something that you have lost.
It has been stolen by the world,
You have to steal it back.
It has been destroyed by the world,
You have to claim it back.
George Gurdjieff used to say
That the true seeker has to be a little sly

Because the world is very cunning, very deceptive.
If you are not alert it will go on deceiving you,
It will go on cheating you.
It has cheated you of all your treasures,
And it has handed over to you
All kinds of rubbish instead.
You have to be alert,
Very alert and a little sly,
So that you cannot be deceived any more
So that you can detect
Whenever the world is trying to deceive you.
And you also have to be sly
To escape from all kinds of entanglements,
Without creating too much fuss.

It is like a prisoner trying to escape
From goal.
If he makes too much fuss he will be caught.
He has to be very silent, utterly silent
As if nothing is happening.
And he has to do much;
He has to break the wall,
Maybe he has to cut the bars of the window.
He has to make some connections outside.

Maybe he has to throw a rope over the wall,
Beyond the wall,
Climb the rope and jump from the wall.
And everything has to happen
In such a silent way, as if nothing is happening,
As if everything is normal.
Of course he has to be sly --
He has to be a thief!
Of course he is only trying
To gain what has been robbed from him.
But he has to be a thief,
To steal that which belongs to him.

Hence all the methods need great intelligence.
Stupid people cannot get out of the world,
Cannot get out of the traps.
Tremendous intelligence is needed.
And meditation
Certainly releases great intelligence.
It is the only method
Which releases intelligence in you,
Which makes you bright,
Which sharpens your consciousness,
Which helps you to see clearly,
Which makes you more alert, more conscious.
Which keeps you always on guard.

-- How long will you be here?

-- One week

-- Then come back again. One week is not enough to get out of the jail.

One week is enough if you want to get *into* the jail but to get out of it takes time!

Sadhvi means one who is innocent.

That is the secret of knowing the truth:
To be innocent, innocent like a child.
Unlearning is the whole process.
We have learned too much
We are burdened with knowledge
And that is all rubbish
Because it is all borrowed.

Unless something is your own
It has no value, no meaning
So put aside all that is not
your own experience.
Save only that which is your own experience,
Howsoever little it is. But it is enough.
Base your life on that
And you will be putting down a right foundation.

Basing your life on borrowed knowledge
Is making a house on the sands:
It is bound to fall.
It is trying to get to the farther shore
In a paper boat. Scriptures are paper boats.
And now the time has come
When you have to know something on your own
Because only that will be going with you.
All that is borrowed
Will have to left on this shore
But that which is known by you
Cannot be taken away from you.
Even death cannot destroy it -- it is eternal.

And the only way to become innocent
Is to be watchful of the mind --
Non-judgmental watchfulness.
Don't judge: 'This is good, this is bad'
Because the moment you judge
You lose your awareness.
Simply watch the whole process of the thoughts
Whatsoever is passing has nothing to do with you.
You are separate from it.
Don't get identified
Either with good or with bad.
Simply remain aloof, distant
A watcher on the hill
And slowly slowly the procession of thoughts
And memories and desires start disappearing.
One day it happens, the road is empty
There is no traffic.
In that very moment turning in happens.
When there is nothing to observe in the mind
The observer turns upon itself.

That is the meaning of the ancient symbol...
Many mysteries schools have used that symbol:
The snake swallowing itself.
It represents this process.
When there is nothing to swallow
The snake swallows itself.
When there is nothing to observe
The observer starts observing himself.
And that is the beginning of enlightenment.
Then for the first time
Your light falls upon yourself
And it liberates
It liberates you from all kinds of bondage.
So innocence has to be your golden key.

For centuries the religious person
Has been missing a sense of humour.
The saints have not laughed for centuries.
Laughter has lost all connections with spirituality.
Laughter has not been a loser
But spirituality has lost much.
Spirituality has become dull, sad
Serious, ill, pathological.
It has become more and more deathlike
It has lost aliveness.
Without laughter there is no life
And without laughter there is no love either.

My whole effort here is to bring laughter
Back to the spiritual dimension.
The saints should be able
In fact only *he* should be able to laugh totally.
But the so-called saints
Are very afraid of laughter.
They go on keeping long faces
Long faces are being worshipped.
To laugh seems to be mundane.

In fact, laughter
Is one of the greatest spiritual qualities.

In deep laughter the ego disappears
Just as in deep dance the ego disappears.
When you really have a belly laugh
You are no more there, only laughter *is* happening
You are not there as an observer
You are totally immersed in it.
And that gives you a taste of meditation.

That's how your whole life should be:
Whatsoever you are doing
You should be totally immersed in it
Then only can meditation become like breathing.
It can spread all over your life.
Even in sleep it remains with you
Like a subtle undercurrent
Of joy, of peace, of silence.

The ultimate law itself is god.
There is no god as a person somewhere.
'God' is only a way of speaking.
What really is, is a fundamental law
That keeps the whole existence together.
The universe is a great harmony.
It is not a chaos, it is a cosmos.
There is great order
And this order is possible only
If there is something that keeps everything
Connected and joined together.

That something is called dharma, the law.
To know it and to be in tune with it
Is to be blissful.
Not to know it is to be miserable
Because without knowing it
You cannot be in tune with it.
Maybe once in a while
Accidentally you may be in tune
Then there will be a little glimpse of happiness
But that is accidental -- you cannot depend on it.

Meditation brings you a clear vision of the law

And helps you to surrender to the law
Helps you to drop all resistance to the law.
And once you are consciously in tune
With the ultimate law
Your life is bliss, pure bliss
And nothing but bliss.

The moon represents two things
Which are very essential for a sannyasin.
One is that the moon is a mirror:
It simply reflects the rays of the sun.

A sannyasin has to be a mirror
Just a clean mirror so he can reflect
That which is.

And the second thing is that the moon
Not only reflects the rays of the sun,
In reflecting them it transforms their quality.
The very process of reflecting is such
That those rays go through an alchemical change.
When they come from the sun
They are hot, burning hot

When they come reflected through the moon
They are cool. That is the miracle of the moon.

The world is very hot -- it is hot because of lust
Because of anger, because of hatred.
It is hot because of a thousand and one passions.
It is boiling.
A sannyasin has to live in this world
But he can live in it only if he comes to know
The alchemical process
Of transforming *everything*
That comes to him
Into a cool experience.

You can insult the Buddha
But when it is reflected back to you
It comes as a fragrance of a flower.
You can throw an arrow at the Buddha
But when it comes back to you
It is a rose flower.
That's what a sannyasin has to be,
These two things: a mirror...
And not only a mirror but also an
Alchemical process of constantly transforming
Al that is hot, ugly, violent, into cool energy.
The sannyasin lives in tremendous coolness.
He lives in the fire of the world
But he remains cool.

The day it happens
Then you know that your meditation has succeeded
You have achieved the fruit of meditation.

Eighty Four Thousand Poems

Chapter #15
Chapter title: None

17 April 1980 pm in Chuang Tzu Auditorium

Archive code: 8004175
ShortTitle: 84POEM15
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed on to the computer. It is for reference purposes only.]

To be a disciple is something of immense value.
It means surrender
It means putting your ego aside
It means a heart-to-heart communion
With the master. It is a love affair.
It is not a question of being convinced
By the ideas of the master.
It is being convinced by the presence,
By the divine presence of the master.
It is being convinced that the master is no more
But god is flowing through him.
Then only can one become a disciple.

To be a student is easy.
It doesn't require much from your side.
But to be a disciple is very demanding.
It requires trust, tremendous trust
But once you have tasted
The beauties of disciplehood
Then there is nothing sweeter than that.

It happened in many other times too:

Many of the disciples of Buddha
Became enlightened but they wouldn't leave him.
And he would insist
'Now that you are enlightened
You have become Buddhas in your own right.
You should go and spread the word, reach people!
But they would say,
'No. We still want to remain disciples
We don't ant to be Buddhas.'

They said to Buddha...
Manjushree, the first disciple of Buddha
Who became enlightened
Fell at his feet, cried and wept.
He said,'I was not thinking
That enlightenment would happen so soon.
Pleas let me hang around!
I don't want to go anywhere.
I am ready to drop this enlightenment
But I am not ready to drop my disciplehood.'
Buddha said, 'That is impossible.
Once enlightened, you are enlightened forever.
There is no going back!'

But there is significance
In his crying and weeping:
He would still like to be a disciple
He would still like to be in the same communion
In the same love affair.
He does not want to come to the end
Of that beautiful journey.

So be truly a disciple.
And the word 'disciple' simply means
One who is capable of learning
One who is available to learn
One who is receptive.

A loyal heart is the beginning of sannyas:
A heart that can trust
And a heart that can be committed

That can get involved
A heart which is capable of dropping all doubt.
Only such a heart
Can become a boat to the farther shore
Only a loyal heart can know what god is.
The doubting person thinks much
But knows nothing.
The trusting person thinks nothing
But knows all.

This is just the beginning,
The beginning of something
That will go on becoming vaster and vaster.
Even the greatest rivers
Start with a tiny spring.
But if one goes on working
If one goes on pouring one's energies
Soon it becomes a vast river.
And only big rivers can reach the ocean.

Man has to become an increasing river
Of faithfulness, of trust, of love
Only then is there a possibility to reach
The ocean, god, the ultimate.
Small faith is bound
To be lost somewhere on the way.
And people have such small faiths, like dewdrops
Just a little heat is enough and they evaporate.
Increasing faithfulness means
Whatsoever happens your faith remains unmoving.
Even if everything goes against it
Your faith remains unmoving.

There is a Sufi parable:
Junaid, the master of Al Hillaj Mansoor
Was seen with a woman by the side of a river.
The woman was pouring some liquid into a glass.
It appeared that he was drinking wine
Because the container was like that of wine.
A few people rushed to Al Hillaj
Caught hold of him and said
'Come here. You trust this man?'

They looked from far away
Hidden behind the trees
Al Hillaj saw the master drinking wine.
He laughed.
Those people said,'Now what do you say?'
He said,'My eyes must have gone wrong.
I don't trust my eyes but I trust my master!'

This is faith!
He cannot deny: He is seeing a woman pouring something
And Junaid is drinking
And he seems to be almost drunk.
But those people were not going to leave him.
They said,'Then you come close, come with us.'
They forced him to go there
But when they went there it was nothing:
The woman was nobody else
But the master's mother.
And there was no wine -- it was only a
Wine flask -- it was pure water.
But Al Hillaj said. 'Even if it had been wine
And the women had been a prostitute
I would have still stuck to my first statement
That my eyes are seeing something
Which is not there, which is not possible.
My eyes can go wrong; my master cannot go wrong.

If such trust is possible, then miracles happen
And miracles only happen with such trust.

Yoshimi means the lucky one.

It is really fortunate to be a sannyasin
It is a rare privilege. It is available to all
But very few will be able to receive it,
Only the lucky ones.
Feel grateful to god that you have been able
To gather enough courage to take this jump.
Feel grateful to existence
That it has brought you here
That something immensely valuable

Becomes possible now.

Sannyas is only a door to the divine
But if you are at the door
The divine is not far away.
Just go on remembering
That you have to go inwards, into the temple.
Because there are a few people who return
Even from the door -- the unlucky ones.
Prove that you are really a lucky one, Joshimi!

And Yoshime also gas another meaning;
It means watchfulness.
That has to be your method
The work upon yourself.

The definition of a sannyasin
Is one who is on guard, alert, aware.
Watchful of the world around

Watchful of the mind inside
Watchful of all kinds of thoughts, desires
Images that float in the mind
Watchful of the watcher too.
And that is the ultimate in watchfulness
In vigilance: To be aware of
Awareness itself.

First become aware of the world --
Which is the easiest -- aware of the trees
And the birds and the sun and the moon.
Then become aware of your body

Then become aware of your mind and
You are coming closer and closer to the centre.
These are all concentric circles around the centre.
Then become watchful of your feelings.

And then finally
Become watchful of your watching.

The day one is capable
Of watching one's watchfulness
Is the greatest day in life.
Paradise simply descends in you
Bliss starts showering like thousands of flowers.

A sannyasin has to become a song
A song in every possible way.
He has to be a celebration.
He has to live life in all its dimensions.
He has to be a dance
He has to create music in his being.
Unless one creates music in one's being
Unless one starts living life as a dance
Unless one celebrates existence
There is no possibility of knowing god
Because god is the ultimate crescendo
Of dance, song, celebration

God is not for the sad people.
It is for those who are capable
Of love and laughter.
This existence is a tremendous play.
Don't take it seriously!
Take it with a song in your heart
Take it joyfully.
Move in the world with a light foot
With a laughter in your heart
And then suddenly the whole existence
Starts turning into a divine experience.
The mundane becomes extraordinary.

My sannyas is not renunciation of the world.
It is rejoicing about the world, in the world.

Everyone is here to become a proof

For god's existence
And unless one becomes a proof
For god's existence
Life is not fulfilled, life is empty and hollow
Meaningless, without any significance.

Become aware of it, that life is carrying
Something tremendously significant inside it
But it is only a seed at the moment.
Sannyas can become the right soil for it.
And in the right season, when the spring comes
You can bloom, you can release fragrance.
Only then is there contentment.
Otherwise people live in discontentment
And die in discontentment.
Their whole life is nothing
But an exercise in futility.

The sooner one becomes aware of it, the better
Because time is very short.
One never knows about tomorrow:
It may come, it may not come.
Hence everything has to be done now.

Now the real battle begins!
It is easy to fight with others.
The real fight is with one's own darkness
The real fight is with one's own ego.
The ego is the only evil, the only devil.
And if you can kill the devil
You become victorious.
But very few people enter into that fight.
They fight with everybody else in the world
They fight many kinds of battles
But the real battle remains unfought.

Sannyas means the beginning of the real war.
It is a war between
Your consciousness and your unconsciousness.
Your consciousness is very tiny
Just one-tenth of your being.

And the unconsciousness is vast
Nine-tenths of your being.

So be a mighty warrior
Only then can one hope to win.
But if one gives a good fight victory is certain.
It may take time, patience will be needed.
But victory has happened.
If it has happened to a few people
It can happen to everybody
Because we are all potentially the same.

Victory can be ugly if it is violent
If it is forced upon somebody; then it stinks
Stinks of blood, murder, death.
But victory can also be a fragrant phenomenon.
Then the process is totally different.
It has not to be forced on somebody.
You have not to conquer somebody
You have to conquer yourself
You have to become a master of your own being
Then victory is fragrant, then it has
The fragrance that is not of this earth
It has the fragrance of the beyond
It has divine fragrance.

The Buddha, the Christ, they are surrounded
With the aura, with that fragrance.
They are victorious people
really victorious people --
Not Alexander and Adolf Hitler.
Their victory is ugly.
Anything that is based on violence
Is going to be ugly.
Unless you have conquered all your ugly desires
Of destructiveness, of ego, of greed
Of jealousy, of hatred
You will not know what love is.
When all these ugly things
Have been dropped, transformed
You will be full of love

Buddha also conquers other people
But not with a sword, he conquers with his love.
Jesus also conquers.
His victory is far more permanent than
The victory of Alexander the Great.
That is very tiny, momentary.
But the victory of Jesus
Will go down the centuries.
He will not be here
But his fragrance will continue.

The fundamental is
First to be a master of yourself
Then you know what love is.
And through love the whole world can be conquered.

Love -- that one word
Contains all that is worth having in life,
Worth possessing in life.
One can forget god, nothing is lost.
But if one forgets love then everything is lost.
If love is there, god is bound to happen
Because god is the ultimate peak
Of the experience of love.
But without love even god is not possible,
Without love nothing is possible:
No bliss, no benediction, no truth, no freedom.

Love is nectar
It gives you the experience of immortal life,
It is the bridge between time and eternity.

Peace is a by-product fo meditation.
It cannot be achieved directly.
If one *tries* to be peaceful
Then the peace will be false.
It will appear to be a flower
But it will not be a true flower
It won't have any fragrance.

Real peace
Arises only as a by-product of meditation
Hence only a man of meditation
Can be a man of peace.
The goal should be meditation
The effort should be *for* meditation.
And when you achieve meditation
When you become more and more calm and quiet
When you become more and more thoughtless
More and more conscious
Then suddenly peace explodes.
It is not that *you* achieve it
It comes as a gift from god, as a reward
For your coming to your centre.
You have left the circumference of the mind
And you have penetrated the very core
Or your being.

Make every possible effort to meditate
So that your name can become a reality.

There are two kinds of mercifulness.
One is when the other is in misery
And you feel sorry and you would like to help.
That is accidental.
You are not really merciful
Only in a certain situation are you affected.
If the other had not been in misery
If the other had not been in a sad situation
You would not have felt mercy.
It is not your state
It is only a momentary emotion.
It is sentimentality -- it is not of much value.

The second kind of mercy is really valuable.
Then it is a state of being.
It does not depend on other's misery
You are simply merciful.
Whether the other is in misery or not
Is irrelevant.

Even if the other is blissful
Still you are merciful
Still you are compassionate.
To be compassionate is your nature now
So you are simply compassionate
Irrespective of what is happening around.
Then only it is no more sentimentality
It is no more just a passing phase
An emotion, a good emotion.
Then it is something solid and substantial.
Then it is intrinsic, not accidental.

This second kind of mercy is possible
Only through deep meditation.
The first can be cultivated as a character
The second cannot be cultivated.
It comes as a consequence of deep inner search.
It is the ultimate result of an inner pilgrimage.

And one thing more: The first kind of mercy
Will make you egoistic, piously egoistic;
Very holy, but egoistic all the same.
And the holy ego is far more ugly
Than any other kind of ego.
The second kind of mercy
Will be absolutely egoless.
It can happen only when the ego has disappeared.
It blooms only when the ego is no more found.
The first kind of mercy you will find
In Christian missionaries and public servants
And the so-called do- gooders.
They are mischievous people.
They are exploiting other people's misery
For their own virtue, for their own paradise.
They are using others as stepping stones.
The second kind of mercy you will find
Only in a Christ or a Buddha or a Krishna --
People who are fully awakened.

I emphasise the second kind.
Make a clear distinction between the two
Because sometimes the pseudo coin

Can go on deceiving you for your whole life.

Nobody is born noble.
That idea is pure nonsense -- that a few people
Are born noble, aristocratic, royal.
That is utter nonsense.
Everybody is born alike
Everybody is born unconscious.
Nobility is attained when you become conscious.
Then one really becomes an aristocrat
An aristocrat of the soul,
One attains a certain aristocracy
A certain nobleness, a certain grace and beauty
But it comes through one's own efforts.
It is impossible to be noble
If you are unconscious.
In unconsciousness how can one expect to behave
In a noble way?
One is like a robot
And robots are not noble, cannot be:
Machines are machines.
It is only through becoming more conscious
That you come out of your robotlike existence
That glimpses of freedom, of love, of joy
Start arising in you.
And these are the things
Which transform your very being.
They give you a new form, a new flavour
A new fragrance.
Then you live in the world
But you are not of the world -- that is nobleness.
You move through the world
And all the fires of the world
But you keep your cool, it remains undisturbed.
That is undistractedness, that centredness
Is nobleness.

Eighty Four Thousand Poems

Chapter #16
Chapter title: None

18 April 1980 pm in Chuang Tzu Auditorium

Archive code: 8004185
ShortTitle: 84POEM16
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed on to the computer. It is for reference purposes only.]

Bliss is a moon.
It is far closer to the moon than to the sun
Because bliss is peace, silence, calmness
And these are the qualities of the moon.
The sun is hot, passionate.
The moon is compassionate, cool.
Happiness is closer to the sun --
It is an excitement. So is pleasure.
It is even hotter than happiness.
Happiness is just in between pleasure and bliss.
But bliss is absolutely cool, not cold -- remember.
Fully alive but absolutely peaceful
Utterly peaceful.

We cannot understand it
Unless we have experienced it
Because we have known many kinds of joys
But they are all hot.
They are all kinds of excitement.
And that is the difference
Between bliss and pleasure
Bliss is not hot at all.
It is so cool that not only the person
Who experiences it becomes cool,

Whosoever comes close to him
Also feels the coolness
As if a subtle cool breeze
Surrounds the man of bliss.

Remember it
That we have to move from the hot sun
From the passionate, hot energies
Towards the cool energies of the moon.

The moon represents something spiritual
The sun represents something sexual.
The sun represents life
The moon represents something higher than life
Transcendental to life.
Hence in many old cultures the sun was
Never considered to be as important as the moon.
And many ancient calenders are based on the moon
Not on the sun
For the simple reason that
Although mathematically
The calender based on the sun
Is far more scientific...
The calendar based on the moon is not so exact.
In cannot be, it is far more poetic
Not so arithmetical, not so scientific,
It cannot be.
But if we look deep into the human body
Then we will be surprised.

Now researchers are working on it
And they find there is a synchronisity
Between the human body and the moon.
The woman's monthly course, her monthly period
Depends on the moon, not on the sun,
Hence it comes every twenty-eight days.
And now researchers are finding
That there is something
Exactly like it in man's body too
Something like a period, a monthly period.
Of course there is no visible sign
But just as for four or five days

The woman goes into a turmoil
The man also goes into a certain turmoil
Every month, after twenty-eight days.

And now they have found
That many more people commit suicide
On moon-lit nights than on no- moon nights.
Many more people go mad on moon-lit nights
Than on no-moon nights.
And it has been a long, long established fact
That many more people have become enlightened
On the full-moon night than on any other night.

Certainly one has never heard
Of a man becoming enlightened in the day.
Up to now it has not happened.
Something seems to be very deeply connected
With the moon and the phases of the moon.

So remember it, that bliss is a cool phenomenon
And become more and more cool and calm
And quiet and collected.
That is the preparation for bliss to descend.

Remember always
That unless you have attained unshakeable bliss
Life is a defeat, a failure.
Even if you possess the whole world
You have failed.
You may be Alexander the Great
Still, you miss the whole point.
Bliss has to be attained.
And bliss means a joy
That is not dependent on anybody else
That is not dependent on anything at all
That is simply yours
That wells up within your being.

Pleasure is dependent on others

Hence it is a kind of slavery.
It is sometimes nice and sometimes bitter
But it is a slavery
And a slavery cannot be very nice.
Maybe we can manage to sugar-coat it
We can make chains out of gold
But chains are chains.
We can decorate the prison
But a prison is a prison, it is not a home.
Pleasure is dependent on others.

Bliss is independent, totally independent.
That's is beauty.
You can be blissful all alone, by yourself.
It gives you absolute freedom.
That is the goal of sannyas.

Bliss is always unique.
Pleasure is the same -- it is not much different.
You possess a beautiful house
Somebody else possesses a beautiful house --
It is the same kind of thing
Nothing special about it.
Because the house is something outside you
It is an objective thing.
But bliss is a subjective phenomenon.
It is absolutely yours
Nobody can participate in it
Nobody can go with you to share it with you,
You are all alone there.
It is utterly individual
It is absolutely unique , it is virgin.

Everything else in life is used by others.
It is always second-hand, it is never virgin.
But bliss is virgin: nobody can us it
Nobody can have any approach to it.
It is simply unapproachable.
Only you can enter
Into that innermost shrine of your being
In your total aloneness.
You can't even take your friends there.

That's the beauty of it: its utter virginity
Its absolute individuality, its authenticity.

Seek and search for bliss
And don't be distracted
By the small pleasures of life.
Put your whole energy into the real search.
Sannyas is a decision, a commitment
A great commitment to this ultimate search,
This search for bliss
Bliss is god; god is another name for bliss.

The first half of your name, Holger,
Comes from 'holmi'
Which means an island.
And remember, no man is an island.
We are part of a vast continent.
The very idea of being an island is egoistic.
We are not islands, we are part of infinity.
Unbounded we are
There is no definition, no limit to us.
So go beyond the idea of the island.

And the second part, 'geirr,' means spear --
That is even more dangerous.
But the ego is always violent
The ego always has a spear.
Or if it is very modern
Then it has an atom bomb.
But the ego is always destructive.
The spear represents destructiveness.

So you have to go beyond both
You have to go beyond holger.
From now onwards remember
Your name is VEET Holger:
One who is trying to go beyond holger.
You are not to be a spear
You are not to be an island.
You have to be love and you have to be vast
As vast as the whole sky is.

Life can be either just a heap of flowers
Or, it can be transformed into a garland.
If it is just a heap of flowers
It has no organic unity, it is only a crowd
Of many selves, of many I's
All struggling and fighting for supremacy.
Man lives in a constant inner war, and every self
Tries to pull you in a different direction.
You are always falling to pieces.

Life can be lived in a totally different way.
Those flowers which are separate
Can be connected by a thread,
By something that runs through all of them
By a sense of direction, by awareness
By being more conscious.
Then life is no more accidental
Then it is no more a crowd,
You start having an integrated being.
And the more crystallised and integrated you are,
The more joy is possible.
How much bliss you will be able to receive
Depends on your integrity.
The fragmentary person remains miserable
The integrated person attains to bliss.

Sannyas has to become the thread
So that you can join *all* the flowers
Of your life in a kind of togetherness
So life becomes not just a noise
But an orchestra.
Then there is great beauty and great bliss.

Life in its reality is unbounded, it is infinite
It is not confined to the body
Not confined to the mind either.
It is not confined at all; it is oceanic.
Even oceans have certain limits
But life has no limits at all,
It has no beginning and no end.

But we have become too identified
With the body and the mind.
We have completely forgotten
That this is not our reality.
The body is only a caravanserai.
We have lived in many bodies,
This is not the first time
That you are staying in a hotel,
You have stayed in many hotels.
And even though it is a five-star hotel
It is only a hotel.
And you are not it.
You are the traveller, the pilgrim, the life
The consciousness that goes on moving
From one body to another, from
One mind to another, from one form to another.

The day we realise that we are formless
Is a great day. That is the day of revelation.
After that we are never the same again.
After that we are part of god
And god is part of us.

We don't know who we are,
That's the only problem
And out of that one problem
A thousand and one other problems arise.
And people go on trying
To solve those thousand and one problems.
They cannot be solved
Because the root problem remains.
And out of the root new sprouts go on coming up.
We have to cut the root
We have to know the most fundamental thing
Of ourselves, about ourselves: who we are.
And the only way is meditation.

When the mind is absolutely silent
Suddenly, when the noise is no more there,
All is clear, you are transparent to yourself.

Suddenly you see you are godly
And so is the whole existence.
Then there is no problem, no anxiety
Because there is no death.
Everything
That was important before becomes unimportant
And everything
That you had never thought was important
Becomes important. It is a radical change.

No one is less than a god
Because only god exists and nothing else.
In the rock god exists as rock
In the sun god exists as the sun
In man god exists as man
In woman god exists as woman.
These are all his forms. There is no hierarchy:
Nobody is higher and nobody is lower.
The whole idea of hierarchy is egoistic.
Man thinks himself
The highest manifestation of god.
That is all bullshit!
A rose flower is as high as anything can be.
It is a different manifestation
And a different dimension --
There is no comparison possible.

To look at life as one existence
Is the beginning of a great pilgrimage.
And dropping the idea of hierarchy
Is dropping the very foundation of the ego.
Nobody is lower, nobody is higher.
We are made of the same stuff,
Hence the rock is as divine as you are.

Treat the whole existence as divine.
And the moment you start
Treating the whole existence as divine
New visions, new horizons open up
Which were never available to you
Because your eyes were too clouded
With the ego and egoistic clouds

And there was too much smoke:
You could not see clearly.

In the Upanishads the ancient mystics declared
'Aham Brahmasmi' -- I am god.
The great Sufi mystic, Al Hillaj Mansoor
Declared 'Ana'l Haq' -- I am truth.
But remember, they are using the word 'I'
Not to represent the ego,
In their I *all* the 'I' of the world are included
Nothing is excluded.

Sunrise is the color of sannyas, orange is the color of sannyas. It represents the end of the night and the beginning of a new day.
Initiation into sannyas is a sunrise and a sunrise that never stops: once it has risen, it has risen. In fact it has always been there. We were just not aware of it. It is eternally there. The inner light is always there: it never rises, it never sets.
But metaphorically we can say it is a sunrise because the moment we become aware is the moment of the beginning for us at least.
Think of sannyas as a discontinuity with the past. Let the whole past be the night and let it be lost in the darkness of the night. It was all a dream. Now start a new style of life, the life of awareness.

Each gesture has its own significance.
For example
Hitler made the fist his symbolic gesture.
That represents violence
That represents the animal side of man.
That too is a mudra, but the ugliest possible.
It is destructive.

Buddha sitting silently
Represents a divine gesture.
And whatsoever he used to say to people
Was at the same time
Also communicated by his hands.
If he was talking about love, his hands
Were showing a certain gesture of love.
If he was talking about nirvana, then his hands
Were showing something about nirvana.

Buddha is the first person
In the whole history of humanity
Who used body language to its utmost.
Only now, recently, within twenty years
Scientists have started to discover body language.

Without saying a word
The body goes on saying many things.
You may be sitting with somebody
Not saying a single word
But if you are not feeling good with his presence
Your body is in a withdrawal posture.
It may not be possible to actually withdraw,
Maybe you are sitting in a train or in a bus
And you cannot escape anywhere
But your whole body will show
That you are leaning away from him.

If you love the company of the person
You may not say a single word
But your body will be leaning towards him.
These are all unconscious gestures.

But when a Buddha uses his body as language
They are all conscious gestures
They are all divine gestures.
The way he walks, the way he moves his hands
The way he eats, are all divine gestures
They are all mudras.
And if one becomes conscious
Of one's body language
It is a tremendous leap into meditation.

So be conscious of your body language
Watch what your body is saying.
Start by being aware of the body
Then move towards a subtler awareness
Of the mind

Then move to the even more subtle awareness
Of feelings.
These are the three layers: body, mind, heart.
And when you have become aware
Of all these three
Then you can take the ultimate jump
And become aware of your being.
That is the fourth
That is self-realisation or god-realisation.

To be a disciple
Is one of the greatest experiences in life
Because it means dissolving yourself
With the energy of your master
Losing yourself in something
Which is *far* bigger than you.
It is like a river disappearing in the ocean.
Tremendous love is needed
Only then can one gather enough courage.
Trust is needed, and not ordinary trust;
Absolute trust is needed.
If it is not whole-hearted
Then you will go only so far.
And with a master
You have either to got totally or not at all;
It is a question of either-or.
Those who go half-heartedly
Are cunning people, calculative people.
They miss the whole opportunity.

By becoming a sannyasin
You are becoming a disciple.
This is the beginning
Of a great experiment in your life
Of dropping the ego
Of dropping all attachments
With your personality
Of dropping all your identity
And moving into the unknown.

Once you have moved
Once you have tasted the freedom of the unknown

Then there is no problem.
Only the first step is the problem
The second step follows easily.
The first is followed by the second
Without any effort on your part.
The first step is the greatest problem
Because the first step goes against
All your past experience.

A disciple
Has to be ready to drop the whole past
And in fact there is nothing much in the past.
We unnecessarily cling to it.
There is only misery, but still we think
'It is our past', so we go on carrying it.
Just look -- what is there to carry?
What is there to cling to?
Seeing that there is nothing to cling to
The past drops out of your hands
Suddenly you move in the present.

And the master can be contacted *only*
In the present because he lives in the present
He has no past and no future.
Unless the disciple also lives in the present
There is no communion possible.

Eighty Four Thousand Poems

Chapter #17
Chapter title: None

19 April 1980 pm in Chuang Tzu Auditorium

Archive code: 8004195
ShortTitle: 84POEM17
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed on to the computer. It is for reference purposes only.]

Sannyas is a resolution.
It is a resolution to grow
It is a resolution to discover oneself
It is a resolution to find what it is all about.
This life, this existence,
Is it just accidental or is there a meaning?

If it is just accidental
Then there is no possibility of religion
Then the whole endeavour
Is an exercise in futility.
Religion is possible only
If there is some meaning.
Of course the meaning is hidden
And it has to be discovered --
That is a challenge and that challenge needs
A great resolution on your part.
The wavering mind cannot go into this enquiry.
The indecisive mind
Cannot even take the first step.

So let sannyas be a great involvement

Let it be a matter of life and death,
Only then is there a possibility
To discover meaning.
Unless one risks all, one cannot discover it.
And to live without discovering
The truth of life
Is not to live at all.

We are all born as rocks
And we all have to become roses.
The rock has the capacity to become a rose.
It looks impossible but it only *looks* impossible.
It has happened many times;
It can happen to you too.
If it can happen to Jesus, it can happen to you.
And I am talking from my own experience:
Everybody is born as a rock, but very few people
Try to make the best of this great opportunity
And become roses -- very few, very rare people
Others simply live like rocks, rolling stones
Accidentally moving with the river
Hither and thither, gathering no moss
And then dying.
They are born as rocks, they die as rocks.
Nothing happens in your life
Unless you become a rose.

The colour that I have chosen for sannyas
Is the colour of roses;
It symbolises that you are getting ready
For the transformation.
It is an uphill task, no doubt about it
But it is a beautiful journey.
Hard, but very exciting
Arduous, but very ecstatic.

In ancient mythology
The wolf represents two qualities:
One is courage, another is faithfulness.
The wolf is utterly faithful to the master
He is ready to risk his life at any moment.
His faith is absolute:

You can depend on it, you can rely on it.
The same faith is needed in a disciple too.

And remember, faith is not belief.
Belief is something intellectual.
You believe in a certain philosophy
In a certain dogma, in a certain creed --
That is belief, that is of no value at all.
It is intellectual gymnastics.

Faith is of the heart, belief is of the head.
Belief has no value
But faith has tremendous value.
It is a heart-to-heart relationship.
Unless you are related to me heart to heart
You are not related at all.
If you are convinced only by what I say
You will be a believer.
If you are convinced of what I am
Then faith arises.
It is a totally different phenomenon
It is existential, not intellectual.
It is a love affair!

One can change one's beliefs easily
But one cannot change one's faith.
Once it happens, it happens forever.
It colours your being so deeply
That it is impossible to change it.
A Christian can become a Hindu
A Hindu can become a Christian --
That is very easy, there is no problem in it:
One has one belief instead of another.
But a man who has loved Jesus
One who has fallen in love with Jesus...
And that can happen only while Jesus is alive.
Faith can happen only
Between an alive master and a disciple.
Belief can happen
Between a dead master and the follower.
For centuries this can go on happening.
But belief is impotent.

Remember the difference between faith and belief
And try to help faith arise in your heart.
That will be your deliverance
That will be your salvation.

You can bless others
Only when you are blissful, never before it.
You can give to others only that which you have.
Unless you are overflowing with bliss
You cannot bless ; your overflowing bliss
Will be a blessing for all.

Become blissful.
It is our birthright; we can become blissful
We are meant to be blissful.
If we grow naturally it is bound to happen.
It is not something supernatural
It is the climax of our natural growth.

But we never look inwards
We go on searching on the outside.
And on the outside
There is only desert and nothing else.
You may collect a few seashells
And coloured stones an the sea-beaches
But that's all; the real treasure is inwards.

Go in, rest in your own being
And slowly slowly as the rest becomes deeper
As your relaxation
Starts becoming a settled phenomenon
When nothing distracts you
When you become the centre of a cyclone
Then bliss arises.
And of course a blissful person
Is a blessing to the world
Just as a miserable person
Is a curse to the world.

If one can remember only that one is divine
It is enough of a meditation.
If it becomes a constant remembrance
Just like an undercurrent in you
Then nothing else is needed.
And it is not only a question
Of remembering that you are divine.
When you remember that you are divine
You naturally remember that everybody is divine.
You can be divine only
If everybody else is also divine.
You can be divine only in a divine existence.
We are part of one organic unity.

So remember it as often as possible.
Let it become like breathing
And it will reveal many mysteries to you.
When you are looking at people remind yourself:
They are *all* divine,
And the trees and the rocks and the stars.

And when you start feeling surrounded
By thousands of divine forms
Naturally, it becomes impossible to be miserable.
One simply feels as if one is flying
One becomes weightless, one starts growing wings.

This is your meditation, this is your prayer.

Everybody is a man of god
We have just forgotten it.
We have to remember it.It is not something
That we have to create, invent
It is something that has to be discovered.
It is there, just covered with a forgetfulness.

All methods of meditation do only one thing:
They help you to remember who you are
They make you aware of a forgotten language.
And that's what sannyas is all about.

This is going to be your work upon yourself:
Be as blissful as possible, be cheerful
Smile an laugh.
Don't wait for any reason to laugh
Just laugh like a madman, for no reason at all!
Laughter in itself is enough, it needs no reason.
It is so health-giving
It is such a good exercise
For the body and for the soul, both.

So wherever you are sitting
Just have a good laugh
And then others will start laughing
Seeing you laughing for no reason.
Then you will laugh
At those people who are laughing
And then it goes on and on
And there is no end to it.
Stop only when tears start coming to your eyes.
That means full stop!

-- How long will you be here?

-- Six weeks more.

-- That's good! This is your work for six weeks: laugh as much as you can!

The ultimate void is another name for god.
The word 'god' has become ugly.
The priests have exploited the word so much
That it has lost all beauty.
The ultimate void simply means
That from which everything arises
And into which everything disappears finally,
The source and the goal of all.

Meditation is the only way to experience it.

Meditation means moving inwards to the point
Where that ultimate void is still in existence.
Our body has a form, our mind has a form
But our consciousness is formless.
When you move deeper than the body and the mind
Suddenly , you stumble into an ultimate void --
Don't be afraid of that.
It is the most beautiful experience of life
It is *the* experience!

Courage is the greatest religious quality,
Everything else is secondary.
You cannot be truthful if you are not courageous
You cannot be loving if you are not courageous
You cannot be trusting if you are not courageous
You cannot enquire into reality
If you are not courageous;
Hence courage comes first
And everything else follows.
But the so-called religious people
Have been teaching just the opposite.
Rather than helping people to be courageous
They help people to be more and more afraid.
They create fear of god in people
Fear of hell, fear of punishment
And out of fear they hope to create love for god.
That is sheer nonsense, that is impossible.

It is only out of fearlessness
That love can arise.
It is only out of fearlessness
That one can go into the enquiry of the ultimate.
It is a long voyage
And it is a voyage into the unknown.
Cowards won't be able to leave this shore.
And religion means a great longing
For the other shore, the farther shore
Which is not visible from this side.

So gather courage!
By becoming a sannyasin
You are taking the first step

Into something absolutely unknown.
And that is the first step into god.

There is only one victory
And that is over oneself.
All other victories are pseudo substitutes
All other victories are only toys to play with.
Money, power and prestige can keep you occupied
But they are utterly meaningless.
They may attract the childish mind
But they can't attract a mature person.

A mature person becomes interested
In only one thing:
How to be a master of oneself.
Before death comes
This miracle has to be made possible.
No stone should be left unturned.
Every effort should be made to conquer
The unconscious darkness within oneself.
And once consciousness
Has conquered the unconscious, life is a joy
And a joy forever, one that knows no ending.
It is eternal.

Unless you love the world you cannot be creative
unless you love the beauty of the world
you cannot be creative.
If you don't love the beauty of the trees
why would you paint trees?
If you don't love the song of the birds
why should you sing?
If you don't love the music
of the wind passing through the pine trees
why should you play on a violin?

Only somebody who is in deep love with existence
can be creative.
And the old idea of sannyas - of monks and nuns
was very uncreative. They destroyed many people;
many creative potentialities remained

just potentialities because of the old idea.
The idea was basically wrong.
My sannyas has to be creative.

My message is:
To be creative is the only way to be religious.
If god is a creator, then to be creative
is the only way to participate with god,
to participate in his being,
to rejoice in his being.

Osho hands an American woman her sannyas name and tells her that Kirtan means singing in praise of god. Then he pauses and comments -- Seeing you, I feel singing will be difficult for you, that's why I am giving you the name.
You look serious and you look afraid also.
Drop all this seriousness and all this fear
Be free of fear and be free of seriousness.
Take life as fun -- it is a beautiful play.
So many beautiful games are going on:
If you can participate, good;
If you cannot participate
At least you can be a good spectator.
But enjoy anyway.
Either as a participant or as a spectator
Enjoy!
Don't miss a single moment
Squeeze the whole juice out of every moment
Otherwise god will not forgive you!
He will ask what you did with your life
Why you were serious.

Life is not for being serious:
Dead people can be that
Life is not needed for that.
When you are in your grave, be serious --
Gravely serious!
But right now become a singing, a hallelujah.

The definition of a sannyasin is one who is on guard, alert, aware.
Watchful of the mind around, watchful of the mind inside.

Watchful of all kinds of thoughts, desires.
Images that float in the mind
Watchful of the watcher too.
And that is the ultimate in watchfulness.
In vigilance: To be aware of awareness itself.
First become aware of the world -
Which is the easiest - aware of the trees.
And the birds and the sun and the moon.
Then become aware of your body.
Then become aware of your mind
and you are coming closer and closer to the center.
These are all concentric circles around the center.
Then become watchful of your feelings.
And then finally
Become watchful of your watching.
The day one is capable
Of watching one's watchfulness
Is the greatest day in life.
Paradise simply descends in you.
Bliss starts showering like thousands of flowers.

Eighty Four Thousand Poems

Chapter #18
Chapter title: None

20 April 1980 pm in Chuang Tzu Auditorium

Archive code: 8004205
ShortTitle: 84POEM18
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed on to the computer. It is for reference purposes only)

Bliss is the most godly quality in existence
And misery the most ungodly.
But the irony is that people remember god only
When they are in misery.
And that is the most difficult moment
To have any connection with god.
You are as distant from god as possible.
In misery one becomes closed
In misery one becomes without windows
There is no opening and there is no possibility
Of making a bridge with god.

In bliss one opens up
Like a lotus opening its petals.
Then there is a communion with the sun
And the wind and the rain.
The most precious moment
Is when you are feeling blissful --
That is the time to remember god.
But unfortunately that is the time
When nobody remembers god.
Who cares about god
When you are feeling blissful? For what?

This has to be remembered:
When you are feeling blissful,
That is the time to pray
That is the time to meditate.
You are as close to god as you ever will be.
Just a little effort...
And a sudden meeting and a sudden light
And a sudden opening of the heart.

Make it a point
not to remember god when you are in misery.
The natural tendency
Is to remember god when you are in misery.
Millions of people remember god
But very few people have found him
For the simple reason
That they remember him at the wrong time.

Whenever you are feeling good, healthy
Peaceful, happy, cheerful
When you are feeling like dancing and singing
that is the moment -- don't miss that moment!
Make it a moment of prayer and remembrance
And meditation
And god will become a reality to you.

Swami East West.
Just West is half and just East is too
And both have lived separately so long.
You become the meeting place!

Man will be total only when East and West meet.
My sannyasins have to become a synthesis.
They have to absorb
All that is beautiful in the East
And all that is beautiful in the West.
There is much
Which both the hemispheres have contributed

But there is much which is ugly too
And the ugly has to be dropped.
And if they remain separate
The ugly cannot be dropped.
That is something to be understood.

The West is basically
Scientific, materialistic, objective.
Nothing is wrong in being scientific
But to think that science is the end is wrong.
Nothing is wrong in knowing the secrets of matter
But to think that by knowing matter
You have known all that is worth knowing
Is absolutely wrong.
But if the West remains the West
Then that is going to continue, that old idea
Of the materialistic, objective, scientific approach.

The East believes in and has experienced too
Something more than matter, but it became
So infatuated with that something more
That it simply became indifferent to matter,
Which is wrong.

That's why the East is suffering so much
From poverty, starvation, disease:
For the simple reason that the East
Has given its total attention to the spiritual,
Neglecting the material.
It is religious, it is mystical, it is subjective
But at the cost of being scientific.
It goes beyond science
But science is needed, it is a must.

There is a great difference
Between a song and a pice of bread
In fact there seems to be no connection.
But if you are hungry, the song will disappear.
The song is possible only
When you are not hungry
When your body is satisfied;

Only then
Do higher satisfactions become possible.

The East has to learn
Western materialism and the scientific approach
And the West has to learn
Eastern mysticism and the subjective approach.
Then only can the whole man be created.

In *my* vision, up to now the whole man
Has not existed; he has yet to come.
And my sannyasins have to become
The herald of the new man, of the whole man.

Man can know god only
If he is utterly vulnerable, soft and tender
Almost feminine.
Only then can you soak up the presence of god
Only then can you allow it to sink deep
Into your being.

God surrounds you, god is everywhere
But we are so hard, impenetrable, rocklike
And we go on asking, 'Where is god?
What is the proof?'
To the person who lives
In a rocklike, enclosed existence,
Encapsulated in hardness, god cannot be proved
Because god is not an argument
It is an experience.
You have to be very soft, utterly soft.
Then there is no need to ask for the proof.
Each moment there are a thousand and one proofs.
Wherever you turn you will find god
Encountering you, facing you:
In the sun, in the moon, in the flowers
In the birds, in people, in animals.
Once you are soft god is everywhere.
If you are hard god is nowhere.
All depends on your being soft.

Dhyan means meditation.
Rosie has two meanings; one is German. That you have to avoid, that you have to drop completely; it means horse.

But that's how the German language is:
so many wolves
and so many horses, bears...
and all kinds of things
I have to come across every day!
Remember the Latin meanings.
The Latin meanings are very beautiful.
There are two -- one: the flower rose, and the second:
giver of love -- which are both beautiful.

Meditation will help your heart to become a rose.
Ordinarily the heart is like a bud
As if the rose is closed.
When you start becoming a little more aware
A little more silent, a little more peaceful
That bud starts opening its petals.
And when the rose opens, fragrance is released.
When your heart releases its fragrance
That is love.

The heart is a rose
And the open heart is a giver of love.
It gives for the sheer joy of giving.
Wen love becomes a joy in itself,
Not as a means to get something
But as an end unto itself
Then life is fulfilled.
Then love is synonymous with god
Then they don't mean different things.

Jesus says god is love, and he is right
And he is the first person
In the whole history of humanity
Who has said it so clearly.

Sonja has four meanings
All the meanings come from different languages
and yet are interrelated
The Greek meaning is wisdom,
the Persian meaning is purity,
the Hebrew meaning is a seer,
the Hindi meaning is golden.

Wisdom arises out of purity.
It arises out of innocence.
And when wisdom arises you become a seer
You start seeing things
Which you have never seen before.
For the first time you have eyes.
Before it you were blind.
And this is the most golden experience.

So start with the Persian meaning:
Become innocent.
And the Greek meaning
Will come out of that innocence; wisdom.
And it will open you closed eyes --
That is the Hebrew meaning: You will become a seer.
The whole experience is the most precious one.
That is the Hindi meaning.
It is the ultimate experience
The golden experience.

One of the greatest meditations is
To be contented with everything as it is.
Naturally, the mind starts stopping..
The mind can live only in discontent.
In contentment it dies
It cannot survive with contentment.
Create the climate of contentment
And mind surely dies, inevitably dies.

Essentially you are divine

So anything that happens to you
Is only a passing moment --
Don't be distracted by it.

If it is pleasure, watch it.
If it is pain, watch it.
Pleasure passes, pain passes.
These are just like clouds
Moving in the infinite sky of your being.
The sky is not affected by the clouds.
They may be dark clouds
They may be beautiful white clouds
It doesn't matter -- the sky remains unscratched.

To remember that 'I am god'
Means to remember 'I am the sky.'
And all the experiences that happen in life
Are like small clouds: they come and go.
They are not worth paying much attention to.

Take no notice. Let that be your meditation.
Remember always
You are the sky, the infinite sky
No clouds can distort you.
Slowly slowly the clouds will not come to you.
They never come uninvited.
You may not have invited the pain
But you invite the pleasure, and the pain
Is the other side of the same phenomenon:
Invite one and the other comes.
They cannot be divorced, they are always together.

When you stop inviting them
These guests start disappearing.
Soon a moment comes when you remain unclouded
And that's what Buddha calls nirvana
And Jesus calls the kingdom of god.

God is available only to the wise ones

Never to the knowledgeable ones.
The ignorant person *may* know god
But the knowledgeable person cannot.
That is impossible, that has never happened.
The knowledgeable thinks that he already knows
And he knows nothing, he is deceiving himself.
He lives in a great deception.

The seeker of truth
First has to destroy all deceptions
And the fundamental deception is that 'I know.'
The seeker of truth has to start
From a state of not-knowing, of 'I don't know.'
He is neither a believer nor a non-believer
He is neither a theist nor an atheist
He is neither Hindu nor Christian --
He cannot be!
How can a seeker become identified
With any ideology?
He keeps himself free. He is ready to enquire
But he remains unprejudiced.
That's what I call a state of not-knowing.
He always functions from a state of not-knowing
And this state of not-knowing
Slowly grows into wisdom.

Wisdom does not come
From scriptures or from others.
It grows within you.
If you are capable
Of keeping yourself undeceived by the mind
Wisdom is bound to happen.
It is your intrinsic nature
We just never give it an opportunity.
We go on stuffing in knowledge
So there is no space for the wisdom to grow.

Throw all knowledge out
Make yourself spacious enough
For the wisdom to take place
For the wisdom to happen.
And it is wisdom

That brings you ultimately to god.

Meditation
Is only a negative method: it simply helps you
To throw the knowledge out, that's all.
It is like medicine:
Medicine simply throws the disease out,
It does not help you to be healthy.
Health arises in you -- that is your nature.
Medicine only keeps the disease out
t cuts the roots of the disease, that's all,
Then your nature starts functioning.
When your nature starts functioning
Then health is not difficult
It is a natural outcome.

So is wisdom: it is health.
Meditation is medicine.
It keeps the disease of knowledge out of you
It prevents the disease from getting in
From getting roots in you
From making roads in you.
It uproots the weeds, and once the soil is clean
Roses start sprouting of their own accord.

The ultimate music does not consist of sounds
It consists of silence.
It does not consist of words
It is utterly wordless.
It has nothing to do with any instrument.

The Zen people call it
The sound of one hand clapping.
That is impossible: one hand cannot create sound.
You will need two things;
Only then, by friction, can sound be created.
But one hand *can* create silence
And that is the meaning of the Zen expression.
And silence is more musical than any sound.

In taoist circles in China it is said
That when the musician becomes perfect
He throws away his instruments.
When the archer becomes perfect
He throws away his bow and arrows --
They are only for the beginners
For those who are trying to learn.
But when one becomes a master
Then nothing is needed.
One's own being is enough unto itself.
It is the music, the music of all music.
It is the poetry, the poetry of all poetry.
It is the art of all art.

Seek and search for it -- it is not far away.
You just have to learn
How to dive within yourself.
And that's what meditation is all about.

Eighty Four Thousand Poems

Chapter #19
Chapter title: None

21 April 1980 pm in Chuang Tzu Auditorium

Archive code: 8004215
ShortTitle: 84POEM19
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed on to the computer. It is for reference purposes only.)

God is only for the lions
He is not for the crowd, for the sheep.
He is only for the courageous ones
Not for the cowards.
Cowards cannot know god; they can *believe* in god
But their belief is also because of fear.
That too is part of their cowardice.

Courage is needed to love, courage is needed
To change yourself so that you can love.
Courage is needed to accept your responsibility
Courage is needed to drop all that is rotten,
And almost ninety-nine per cent is rotten.
The coward clings to it, he protects it
He feels secure with it.

Only the courageous have enough guts
To drop all that is rubbish
To drop all that is rotten, to slip out of it
To risk all for the unknown.
To risk the known for the unknown --
That's exactly what courage is.

Each sannyasin has to be a lion of god.

The ultimate goal of all meditation is
To hear the unhearable, to see the unseeable
To touch the untouchable
To experience the unexperiencable.

The ultimate experience of life is a paradox.
It is the sound of silence.
Now, logically that is absurd: either something
Can be sound or it can be silence --
It can't be both together.
But those who have known all agree about it
That it is the sound of silence
It is the sound of one hand clapping.
All those who have known agree about
The paradoxical nature of the ultimate reality
Because it contains the polar opposites.
It is night and day simultaneously
It is life and death together.

Logic divides, experience unites.
Logic creates opposites
Experience makes you aware that
There are no opposites at all, not at all.
All opposites are just complementaries.

Bliss is really the search of everyone
Not only of human beings
But of animals, of trees, of rivers, of stars.
Knowingly or unknowingly
Everybody is groping for bliss.
A sannyasin is one
Who makes it a conscious, deliberate search.
And only those few people have arrived
Who have made it a conscious search.
Unconsciously you can seek bliss
But you will find misery.

It is only through a conscious search that
One can avoid misery and can attain to bliss.
Become a conscious seeker of bliss.

Let meditation be your nest, your home
Your refuge, your shelter
Because without meditation
One simply gropes in darkness
One goes on stumbling, one goes on falling
In the same ditches again and again.
Without meditation one is blind.

It is meditation that gives you eyes
Inner eyes to see, and a clarity.
It creates a perspective, the right perspective
In which things can be seen as they are.
You are no more clouded
The sky is clear, unclouded.
The sun is bright. You are full of light.

Without meditation you live in thoughts
Without meditation you make your home in the mind
There is no other place.
These are the only two alternatives available:
Mind or meditation.
Either make your nest in the mind
Or make your nest in the meditation.

If you make your nest in the mind
As millions have chosen -- because it is cheap
It is easy, it is not arduous, it is downhill...
But then you will miss something
That can give your life meaning, significance
Grandeur, splendour: you will miss godliness.
You will simply drag from one event to another.
Your life will be such boredom,
A tiring phenomenon.
Nothing will ever happen to you
Which can make you ecstatic.
You will live at the minimum, a very lukewarm life.
One can say only that you will not be dead

You will just be living somehow, managing somehow
But there cannot be any rejoicing.

Make meditation your nest, your home:
Move from mind to meditation.
Mind is the process of thought
Meditation is awareness, simple awareness.
Just be aware of your mind
And the process of thoughts
And slowly slowly
You will move away from the mind
And you will enter into a new world of no-mind.
That is meditation.

The day you enter meditation
You have entered the temple of god.

Meditation creates ecstasy in you
Such joy that you cannot contain it.
It starts overflowing.
It is so much that you disappear in it.
You are no more -- there is only joy.
That is rapture.
The ego drowns in the rapture
And is never found again:
It dissolves, disappears, evaporates.
You are left with only a deep joy in the heart
A joy which is not of time
A joy which is not of this earth
A joy which belongs to the beyond
To the farther shore.
And only out of that joy, that rapture
That ecstasy, does reverence arise:
Reverence for existence.

In religious terms
You can call it reverence for god.
Reverence is far more important than god itself.
Without reverence there is no god
If there is reverence, god is bound to happen
It is inevitable.

So my effort here is to create reverence in you.
If reverence arises in your heart, god is:
Suddenly you start feeling his presence.
Everywhere, all around, within and without.
In the moment of reverence the whole existence
Is transformed into godliness.
Then trees are divine and rocks are divine.
Wherever you look with a heart full of reverence
You can only find god and nothing else.
Without reverence
Everything is there except god.
With reverence
Only god is there and nothing else.

The nectar which makes you immortal
Is meditation, it is nothing chemical.
It is your inner awareness.
Once you become awake, you know you are immortal.
It does not make you immortal in reality,
You *are* immortal;
It simply reveals the fact to you.
It makes you aware of it.
It is a revelation, it is a discovery
Of something that has always been there.
But people are profoundly asleep.
They know not who they are
They know not what they are doing.
They go on doing something or other
Just to keep themselves engaged.

By becoming a sannyasin you have to learn
The art of being UNengaged, of being unoccupied
Of remaining alone.
Whenever you can find time
Don't waste it in unnecessary occupations.
Don't kill time,
It is the most precious thing in life.
Once gone, it gone forever.
There is no way to recapture it.

Whenever
You can find time to be alone, to be silent
Be silent, be alone.
Dive deep within yourself
Because it is by knowing yourself
That you will know you are beyond time
You are eternal, you are deathless.
Knowing it, one becomes free of all fear
And to be free af fear is freedom.

Abraham is one of the most important names
In the history of human consciousness.

The mythology is that god chose Abraham
To be the father of a new race of man.
It is as if with Abraham humanity reached
A new height, a new peak: Abraham became
The end of the old and the beginning of the new.
That has to be remembered.

Each sannyasin in a certain sense IS Abraham:
He has to end the old and begin the new.
He has to move into the unknown
Into a new dimension
Into something which has no map, no measure
Into something which is not conceivable
To the mind.
Each sannyasin has to herald a new consciousness.
And particularly
At this moment in the history of man
Something tremendously radical *is* needed.

The whole humanity is rotten
It has lived its course, it is finished.
There is no hope for it, it *has* to die.
The hope lies in something new.
Before the old dies, the new has to be born.

And that's my whole effort here:
To create as many Abrahams as possible.
They will release humanity from the bondage
Of the old, the traditional, the conventional.
They will free humanity
From all kinds of beliefs and ideologies.

Man needs a new impetus to live
A new meaning to live for
A new poetry to resound in his being
And a new dance and a new celebration.

Eighty Four Thousand Poems

Chapter #20
Chapter title: None

22 April 1980 pm in Chuang Tzu Auditorium

Archive code: 8004225
ShortTitle: 84POEM20
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed on to the computer. It is for reference purposes only.]

Man has four planes.
One is the bodily plane.
Mm? -- that is the most superficial
The material plane, the objective plane.
Millions only live on this first plane
The gross. They don't know that they have
Other possibilities inside them
Other heights inside them
They are not aware at all.

The second plane is
That of the mind, of thoughts.
A few people move into the second plane.
They become great thinkers, philosophers
Idealists, scientists
They use the faculty of their mind
The live in the mind.

The third plane is that of the heart
The world of feelings.
Even less people move to that.
Those are the poets, the painters

The sculptors, the dancers, the musicians --
The people who live in a world of feelings
Of sensitivity, not of thoughts.

And beyond these three is the fourth,
The world of consciousness, pure consciousness
Only the mystics move into it.
And that is where the sannyasins have to go.
All the other three
Have to be slowly slowly left behind
So you can move to the fourth.

Turiyo means the fourth
It means pure consciousness, your very being,
Neither the body nor the mind nor the feeling
But simple being Your pure existence, your isness.
It is called the fourth for the simple reason
That it is not advisable to give it any name.
Hence 'the fourth's it is not a name
Just a number, to keep it unlimited and open
Because any name will become a limitation.
The fourth is only an indicator.
Go beyond the three which have names --
The physical, the mental, the emotional
They have names, they have their definitions
But the fourth has no definition.
It is indefinable
Hence it is called the fourth.
But that is the goal of the mystics
Of the sannyasins
That is the goal of Christ, Buddha
Krishna, Lao Tzu
And that is the goal here.

Gautam the Buddha was called well-gone
Because he would not be coming back again,
That was his last life.
One becomes a well-gone
Only when one becomes enlightened
Then there is no more birth, death
No more the vicious circle of birth and death
The wheel of birth and death.

One has gone beyond, to the farther shore
Beyond the beyond.
One has disappeared into the universal
One need not be born in a body again.

People are born in a body again and again
Because they have desires.
It is because of desires
That they have to come into the body
Because those desires can be fulfilled
Only through the body.
Once all desires have been seen for
What they actually are
Once their meaninglessness is understood
One withdraws oneself from all desiring
One stops desiring.
Seeing the futility of desire, seeing that
It always brings pain and anxiety and anguish
Seeing that desire is hell
One becomes free of desire
One simply lives with no desire for the future,
Neither in this world nor in the other.
Then one becomes a well-gone.
That is the ultimate category.

Remember it -- everybody has to become a well-gone.
If one puts one's total energy into meditation
It is bound to happen, it is inevitable.

Only a man of meditation lives in freedom.
Others pretend, others believe
But the belief does not correspond to reality.
Political freedom is not real freedom
Economic freedom is also not real freedom.
They are good -- I am not against them
But one should not be satisfied with them.
The real freedom is spiritual freedom
And spiritual freedom comes only through one way,
There is no alternative way to arrive at it,
And that is creating
More and more meditative energy in yourself
Becoming more silent, alert, watchful.

Ordinarily man lives like a machine.
The meditator has to learn
Not to live as a machine
He has to de-automatise himself
He has to become something more than a machine
Something more than a computer.
And that miracle can happen.
It has happened to a few people in the past
It can happen to many more people now
Because humanity has come of age.

If in the past there could be only
A few Buddhas and a few Christs
Now there can be many more. The time is ripe
For a great explosion of consciousness.
It has never been ripe, because life is evolving
And we are coming to a climax.
If we don't attain to a radical transformation
Then this same state of evolved humanity
Will become a strain on us.
Man is no more a child
And if he continues to wear the old clothes
Which were made for children
He is bound to be in difficulty.
He will remain unnecessarily crippled
For the simple reason that the clothes are small
And he has become big.

Christianity, Hinduism, Jainism, Mohammedanism
These are all clothes
Made for another state of humanity
When man was more childish.
Now they don't fit, they are utterly out of date
It is ridiculous to see Christians and Hindus
And Mohammedans -- absolutely ridiculous!
They are not contemporaries
They are living a thousand years back
And trying to fit themselves into clothes
Which are not meant for them.
They have grown huge, they have become adults
Those clothes were right for a certain time

Now they are not right at all.

But we have become so attached
To the old, to the traditional
We love antiques so much!
That anything old seems like gold.
Anything new we are suspicious of.
That's why people are suspicious of me
Because I am saying something new
Which has never been said in this way.

The time is right to change all clothes
The time is ripe to change the whole of man
A total overhauling is needed.
And that's what sannyas is all about.

One is strong really, only when one is not.
This is one of the paradoxes of life:
The ego is never strong.
It pretends to be strong but it is very weak.
It is bound to be weak because it is false.
It has no substance to it, it is only a shadow.
How can the shadow be strong?

Man cannot be strong on his own.
He will remain weak, he will remain poor.
He can be strong only if he disappears
And gives way to god.
If he allows god to descend in him
Then he is as strong as god himself.
Then a totally different quality of strength
Arises in you, which is yours in a way
Because it is coming through you
And yet it is not yours
Because it is coming from god.
You are just a vehicle, a medium.

A sannyasin has to become a medium for god.
He has to be utterly empty so there is no hindrance

To god's energy flowing through him.
He has to remove all the rocks
So that the stream of god's energy.
Can flow through him unhindered.
Then you *are* strong
But there is no claim of strength on your part
There is no bragging on your part
There is no pride on your part.
You have immense intelligence available
Great insight is yours, but you remain humble.
The more the strength flows through you
The more humble you become.
The more you become aware that god
Is penetrating you, the more grateful you feel.

Through meditation one dies as an ego
And allows god to live through one.
That's my whole work heres
To help you die as an ego.
That's the only way to know god
And that's the only way to be in communion
With the whole.
And the only way to be blissful, to be peaceful.

The courageous person always leaves the known
For the unknown, *each* moment.
And then his life goes on widening.
Goes on becoming vast as the ocean, as the sky.
And when there are no boundaries left
When you have not only left the known
But you have even gone beyond the unknown
Into the unknowable...
That is the last ultimate step of courage:
Taking the jump, the plunge into the unknowable
Knowing perfectly well that it cannot be known
That i is impossible to know it,
Nobody has ever known it
That its very nature is unknowable
That it is intrinsically unknowable
There is no way to reduce it to the known.

But first start learning

To move from the known towards the unknown
And your life will become a great excitement
A great joy, a great surprise,
Every moment there is something new happening.
And then take the ultimate risk one days
Love from the unknown to the unknowable.

The difference is that
The unknown will become known
And the unknowable will never become the known.
That unknowable is god.

But first learn to
Move from the known to the unknown.
That is learning to swim in shallow water.
And when you have learned swimming
Then go into the ocean with no fear
With absolute fearlessness
And then your life will know what ecstasy is.
With the unknown
You will know excitement
With the unknowable
You will come to know ecstasy.

One of the most essential qualities
For a sannyasin is to be anonymous, a nobody
To forget all desire for name and fame
To live ordinarily, naturally authentically, spontaneously
Not to bother about what others say
Not to be worried about other's opinions;
Their opinions carry no value at all.
They are all asleep, fast asleep.
In sleep they go on saying something
They don't know what they are saying.
They don't mean it either; it is all gibberish.
They are blind, they see nothing.
That is the value of their opinion?
But people hanker for name and fame
They hanker to convince blind people
That 'I am beautiful.'
They hanker to convince madmen
That 'I am a great creator.'

If you understand the situation
In which humanity is and has always been
You will not be bothered about all these things.
There is no need to put any effort into it.
Just live your life
As peacefully and silently as possible
As if you are non-existent.

To live anonymously, to live like a nobody
Is the exact definition of sannyas.
It is dropping the whole ego trip.
And all trips are ego trips -- remember it.
The moment you drop the ego trip
All trips are dropped you relax
You start resting in your being
And in that very rest great joy arises
Overflooding bliss arises
Life becomes a benediction, a sacred phenomenon.

Remember only one thing:
My idea of sannyas is very simple
It has nothing esoteric about it,
It is very scientific
Nothing is hidden in it,
Everything is an open secret.
There is no ritual
But a simple process of meditation --
That is its foundation.

Not even prayer is needed, just meditation.
Prayer is not scientific
And can never be scientific.
But meditation is utterly scientific.
Just as the scientist
Watches, observes the objective phenomenon
The meditator watches the psychological phenomenon.
It is the same process: a detached watching
Unprejudiced observation, with no conclusions,
Because if you have a conclusion already
Then there is no point in watching.

Then you will manage to prove your conclusion
Then the whole process is unscientific.

The essential core of science is that
It depends not on prejudices but on experiments
Experience, on facts, observed facts.
Hence a person who is trained scientifically
Can very easily understand meditation.
It has no superstition about it
It is as simple as two plus two is four.
The only difference between science and religion
Is that science is concerned with the objective
With that which is outside. *There*.
And religion is concerned with *who* observes
With that which is inner, the subjective.

The same process of observation
Has to be turned towards your own mind.
One becomes oneself a lab, a great experiment
Of observation: one watches one's thoughts
Desires, memories, anger, greed, lust
With no a priori conclusion, with no judgement:
This is good, this is bad,.. non-judgmental
Then a miracle happens.
When you are absolutely non-judgmental,
With no prejudice, no conclusion,
When your observation is pure, simple, innocent,
That which you observe starts disappearing.

That's where science and religion
Start differing:
The more you observe in science
The more real the fact becomes.
It was not so real before observation.
You may have missed it
But now you cannot miss it, it is there.
It becomes more solid.

When you watch your mind this is the difference:
If you watch your anger it starts evaporating
It cannot exist.

Slowly slowly the whole mind ceases to be.
When there is no mind left to watch,
The watcher turns upon itself.
That is the moment of realisation
Self-realisation, samadhi.
That if the ultimate goal
Of all mystical approaches.

To know oneself is to know all.
And that is the only thing that I emphasise:
No belief, no dogma, no creed
No church, no religion.
By a simple process of inner observation
You come to realise yourself.
And the moment you know who you are
Immediately you know the essential core
Of the whole existence, of life itself
Because you are part of it.

If we can understand a single drop of water
We have understood all the water
That exists anywhere.
And each man is a dewdrop of god
If we can understand *one* man
And the easiest and the closest
Is your own existence.
Once the mystery is understood
Once the door is open
You know now that you are just a dewdrop
Of the same ultimate reality
That pervades the whole existence.
Then there is no death, no fear, no greed, no lust.
One lives in absolute freedom
Bliss and benediction.

So make it a point that now meditation
Has to be your constant work upon yourself.

Eighty Four Thousand Poems

Chapter #21
Chapter title: None

23 April 1980 pm in Chuang Tzu Auditorium

Archive code: 8004235
ShortTitle: 84POEM21
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed on to the computer. It is for reference purposes only)

Religion is rebellion:
Rebellion against tradition, convention
Rebellion against the past and the dead.
Unless one is free completely of the past
One never knows what life is.
The past encapsulates one against life.
It surrounds you like the China Wall
It doe not allow you to penetrate the present.

Rebellion means destroying all these walls.
To live in the present is the greatest rebellion
And to live in the present
Is to live in meditation, and to become capable
Of living totally in the present
Is to be able to enter god.
Rebellion against the priests
Helps you to commune with god.
Rebellion against the scriptures
Helps you to commune with truth.

Meditation
Is the only anchor in the ocean of life.

Without it one is always just driftwood.
With meditation you are anchored.
You can stay centred
And you can choose your direction.

With meditation
You start becoming a master of yourself.
Without meditation
You are at the mercy of unconscious forces.
That's how millions of people go on living:
Victims of the winds. They don't know
Where they are going, why they are going
It is just that the wind
Is blowing in that direction.

Meditation is the most essential thing in life.
It is food, nourishment for the soul.
Without it man is without a soul.

Devote your energies more and more
Towards getting deeper into meditation.
And by meditation I simply mean awareness.
A three-dimensional awareness is needed
First, you have to be aware of your actions
Second, you have to be aware of your thoughts
Third, you have to be aware
Of your Emotions, feelings.

Once you become aware of these three dimensions
The fourth awareness happens on its own.
Once these three awarenesses are there
You become aware of your being
You need not make any effort for that.
You just prepare the ground
By being aware of these three things
And the fourth comes as a gift from god.

People are living in their egos
And that is the root cause of misery.

To live in the ego is to live in darkness
To remain in the ego is to remain blind.
One has to come out of the ego.

The idea of god is only a device
So that you can surrender your ego.
It will be difficult for you to surrender it
Without someone there to receive it.
There have been people
Who have surrendered without a god.
Buddha did it.
There is no problem in it
Intrinsically it is not imossible
But it is very difficult, certainly.
With the idea of god...
And god is simply an idea
It is a device to help you surrender your ego.
It feels easier to surrender your ego
With the idea that god will take care.

There is no need to be taken care of.
You are not insecure.
You are not a stranger to existence
You are part of it.
Existence is constantly nursing you
Helping you in a thousand and one ways.
But one is afraid. One thinks
'I have to take care of myself
Otherwise who will take care of me?'
Hence people cling to the ego.

But once the idea is there that there is a god
And you can surrender your ego
That he is omnipotent
And you will be in far better hands
That he is omnipresent and he is omniscient...
Your ego is very limited and small
His powers are infinite
So it is a good bargain:
Drop the ego and let him take care of you!
It appeals to the mind
To our businesslike intellect

To our arithmetic, to our logic.
It seems to be convincing.
But in fact god is not a person
It is only a device to help you to drop the ego.

Once the ego is dropped you will know
That it was a device. But it worked!
Your thorn was false in the first place
No real needle was needed to take it out.
Only a false needle was needed to take it out.
Your disease was false in the first place
Hence homeopathic sugar pills will do.

Seventy per cent of illnesses are false
That's why with seventy per cent of illnesses
any pathy succeeds.
It depends on whether you believe in the pathy:
Homeopathy, naturopathy, ayurvedic...
Or you can invent your own.
Any pathy works if you believe in it
Because in the first place the illness is false.
All that you need is a support
So that you can drop it
A place somewhere to drop it
Just a wastepaper basket to throw in.

That's what Patanjali,
One of the greatest seers of the world
Has said, 'God is a device'.
And I perfectly agree with him
And it is one of the most beautiful devices
Because it makes it easy
It makes surrender smooth.
But the whole purpose is:
One has to drop the ego any way;
This way or that is irrelevant.

Remember this much
That the ego has to be surrendered.
Don't cling to the ego.
And the very surrender transforms you

Opens your eyes, the darkness disappears.
You are full of light, you are light
You are transmuted; you are no more part
Of the mundane, ordinary world.
Suddenly, doors of all the mysteries
Are open for you, the miraculous is yours.
Your life starts taking on
A new colour, a new joy, a new song.
It starts becoming a new dance.

In the East,
we have always looked at existence
as if everything is divine.
In the beginning it is 'as if'.
When you start the journey it is 'as if'.
But when you end the journey
it is the truth:
the sun is god,
the moon is god,
the rivers are goddesses,
the stars are gods,
the trees are gods.
Christianity has condemned this idea very much;
they think this is paganism.
It has a tremendous beauty, this paganism.
In fact the pagan is the only religious person
because he lives surrounded by gods.
He transforms everything into the divine.
And of course when the whole existence is divine,
you are also divine.
You cannot exclude yourself.
The whole existence is divine inclusive of you.
God is no more a person in the East.
It is a quality.
It is life itself, it is existence itself.
So in the East people worship everything.
And that has a beauty --
a tremendous sacredness about it.
They will worship the moon,
they will worship the river --
any excuse is enough!
The point is not the object of worship
the point is worshipping.
Whom you worship is irrelevant.
So in the East,
the father is worshipped;

the mother is worshipped.
There have even been people like Ramakrishna
who used to worship his own wife!
Once in a while he would call to Sharda, his wife,
"Become a goddess, sit upon a throne!"
He had a small throne for her;
and of course the wife had to follow the orders
because in the East the husband is a god!
You cannot say no to the husband.
So she would sit on the throne
and he would worship her.
People would think that he had gone mad,
completely mad.
But he was the most sane person
of those times in the East.
You see the beauty of it?
Any day he would say,
"Sharda, I feel like worshipping you --
come here and become a goddess!"
It is fun, it is play:
there is no need to be fanatics;
in that you can worship only Christ.
You can worship your own child!
There is no question, as the Mohammedans say,
that there is only one god and no other god.
The pagan attitude is that everything is divine.
There is no god because everything is divine.
There is no god but everyone is a god.
Remember it -- the moon is only one of the gods.
The Indian scriptures say
there are three hundred and thirty million gods.
How they manage to count is a puzzle!
It seems to be just any figure --
the biggest figure that they could think of.
In those days India had that size population;
so the idea of so many gods is very good.
Gods everywhere;
in the marketplace,
at the railway station,
in the buses.
Gods fighting, gods quarrelling,
gods talking, gods getting married and divorced --
all gods!
This is a totally different view
than that which Judaism has given to the world;
and Christianity and Mohammedanism
are simply offshoots of Judaism.

There are only two religions in the world:
Judaism and Hinduism.
Judaism believes in one god;
it is very non-democratic, it is dictatorial.
God seems to be like Adolf Hitler
or Joseph Stalin or Mao Tse Tung.
Hinduism believes in a very democratic existence:
everybody is the same, all are divine!
Remember it,
let it become your very feeling about everything --
trees, moon, sun, stars.
And that will help you immediately
to go into deep meditation.
Be here as long as possible.
You will not find more beautiful gods anywhere... and crazy too!

Love is more like a fragrance
Than like a flower or a seed.
These three things have to be understood deeply:
The seed, the flower. the fragrance.

Sex is more like a seed -- very gross
All is just potential. nothing is actual yet.
And the flower, the ordinary love,
Which is a little higher,
Goes a little beyond sex.
It has no sexual overtones any more.
It can be just friendship
It can exist between two friends.
It can exist between husband and wife
In fact unless it does there is no intimacy.

Sex never makes you intimate.
Animals are never intimate.
Sexuality never brings you *really* together.
It brings your bodies together but not you.
You are far bigger than the body
Far more than the body.
When your psyche
Starts coming into close intimacy
That is the beginning of love, the ordinary love.

Sex remains but becomes secondary
Love becomes primary.
This is the state of the flower.

And the third state is
When sex simply disappears and love remains
Just a pure fragrance, not even a flower.
You can catch hold of a flower.

But you cannot catch hold of a fragrance.
You can very well possess a seed
You can even keep it locked in a box.
You cannot lock up a flower.
If you do it will die.
The seed will remain but the flower will die.
It is far more fragile.
You have to be a little more careful.
It is a higher phenomenon, more delicate.
But a fragrance you cannot even catch hold of.
It is already free, it is freedom.
That is the ultimate in love
Where love takes the flavour of prayer.

The majority of people remain at the seed stage.
Only a few arrive at the second stage and
Very rarely does a person arrive
At the third stage; only once in a while
A Jesus, a Buddha, a Lao Tzu, a Krishna.
But that should remain the goal.

Unless you attain to the fragrance of love
You have not known life in its totality
In its wholeness you have not explored it.
You have remained just on the periphery
You have not entered the very core of it.
And at the very core of it is the treasure
The kingdom of god.

Happiness is temporal:
One moment it is there, another moment it is gone.
Hankering for it is futile. Whatsoever you do
It is not going to stay with you.
It is a prostitute, it cannot be yours forever
It promises, it is very generous in promising
But it betrays you every day.
And people are such fools:
They go on believing in the promises
Again and again -- the same promises
For the same kind of happiness.

To become aware of this fact
Is the beginning of the real search for bliss.
Then one does not want happiness
Because what is the point of having it
When tomorrow it will be lost
And again you will be in the same despair?
In fact, in more despair than before
Because you would have tasted something of joy
And that will make you even sadder.

The real search
Has to be the search for something eternal
Something abiding.
And it is there, but one cannot find it
Looking out from oneself -- it is not there.
There you will find only temporary relief,
Moments of happiness And then long periods of misery.
It is a totally futile exercise.
For those small moments one pays so much --
It is not worth it.

With the same energy turning in
You can find eternal bliss.
It is your intrinsic nature.
The whole thing depends on where you are looking.
If you are looking in the outside world
You can find only moments
Only oases in the desert of life.
But if you look in

You will find eternal bliss,
Eternal peace, eternal life.
Once found it is yours forever,
Even death cannot take it away.

A sannyasin has to learn pure acting.
He has to look at the world as a great drama.
A thousand and one plays are going on
And you have to participate in many games.
You are constantly moving
From one stage to another:
From the house to the office
From the office to the church
From the church to the club And so on, so forth.
They are all different stages, different sets
And you have to play different roles
But they are all roles --
Don't take them seriously.

There is no need to renounce them.
To renounce them means
You have -- taken them seriously.

That's why I say never to renounce anything.
Live your role, enjoy it, it is fun
But take it lightly, take it easily.
It is not worth worrying about.
So whatsoever role
You have to play in a certain circumstance
Play to your utmost ability, play it totally
But once it is finished
Whether you have succeeded or failed Is irrelevant.
Don't look back, go ahead:
There are other plays you have to play.
Failure or success are unimportant.
What is important is the awareness
That everything is a game.

When your whole life
Becomes full of this awareness
You are freed, then nothing binds you

Then you are no more tethered to anything
Then you don't have any chains on your hands
Then you are no more imprisoned by anything.
You use masks but you know
That that is not your original face
And you can remove the mask
Because now you know it is a mask
It can be removed, it is removeable.
And now you can know your original face too.

The man who is aware that life is a game
Comes to know his original face.
And to know one's original face
Is to know all that is worth knowing
Because that is the face of god
That is the face of truth
That is the face of love
That is the face of freedom.

Sugata means well-gone
One who is no more part of this world
Who has *really* gone;
What exists here is just a shadow.
He is no more earthly
He exists no more in the body because
He is no more the body, he is no more the mind
He eats, but he eats not
He drinks, but he drinks not
He talks, but he talks not, because even while
He is talking he is absolutely silent
And even when he is eating he is just
A watcher of it, he is not the eater.
While walking he is just a witness
Not the walker.
Doing all kinds of things he is never a doer
Because there is no ego any more.
The ego is gone forever, hence
He is called well-gone
Gone to the farther shore.

He lingers on this shore a little while
To help those who are seeking and searching

For the way
To tell them that he has found it
To convey the message
To tell them that they can also find it
To encourage them
To give them a few indications and hints.
To share his experience he tries to linger
A little bit on this shore, but in fact
Ninety-nine per cent of his being
Is already gone.

When Buddha was dying
His disciples started crying -- naturally.
Even his closest disciple, Ananda
Started crying, tears started coming.
He was older than Buddha,
Buddha was eighty-two, he was eighty-four:
A man of eighty-four crying like a small child.
Buddha said 'Stop this nonsense, Ananda!
What are you doing?'
And Ananda said, 'I can't listen to you any more.
At least in this last moment allow me
To do whatsoever I feel like doing.
Don't say anything.
I am feeling miserable.
You are dying, I have not become enlightened yet
And once you are gone, all hope is gone.
You were my hope!'
Buddha said, 'I am dying? --
What nonsense are you talking?
I died forty years ago,
I died the very day I became enlightened.
Since then only a shadow
Has been lingering with you.'

This is the meaning of Sugatas well-gone.
And that is the ultimate goal for every sannyasin:
He should become a well-gone.

Eighty Four Thousand Poems

Chapter #22
Chapter title: None

24 April 1980 pm in Chuang Tzu Auditorium

Archive code: 8004245
ShortTitle: 84POEM22
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed on to the computer. It is for reference purposes only.]

Truth is available only to the lover
Not to the logician.
Truth opens itself only when you drop the mind
And listen from the heart.
One can go on thinking about truth and one can
Create great systems of thought *about* truth
But to think about truth is not to know truth.
It is an experience, not a question of thinking
And experience needs a totally different approach.
And for centuries we have been trained
In logic, not in love --
That's why we go on missing truth.

Everybody wants to seek truth It is something intrinsic It is something so deep-rooted in man
That one cannot avoid seeking it, it is a must.
But one can seek in a wrong way
Then one will not find.

Mind is the wrong approach
The heart, the right approach.
The initiation into sannyas means A shift from the head to the heart.

Meditation is alchemical
It transforms your whole being
It destroys all limitations, all narrowness
And makes you wide.
It helps you to get rid of all boundaries:
The boundaries of religion, nation, race.
Awareness helps you not only to get rid of
All kinds of logical, ideological confinements,
Imprisonments, but also it helps you to transcend
The limitation of the body, the mind.
It makes you aware that you are
Pure consciousness and nothing else.
The body is only your house, you are not it.
Mind is only a mechanism to be used.
It is not the master, it is just a servant.

As you become aware
That you are neither the body nor the mind
You start expanding, you become wider and wider
You start becoming oceanic, skylike.
That transformation brings glory to you
And also it brings victory to you.

A man who lives without meditation
Lives in defeat and failure.
A man without meditation
Lives an undignified life because he lives
In prison, in a small dark hole while
His birthright is to be as big as the sky.
Even the sky is not the limit!

Put your total energy into becoming
More aware, more watchful, more alert;
Aware of , your body, aware of your thoughts
Aware of your feelings.
In the beginning it is difficult
Because for centuries, for millions of lives
We have lived in an unconscious way
Hence it has become almost second nature
For us to live the life of a prisoner.

We have forgotten completely
That it is a prison in which we are living.
We have started believing in the chains.
Not only do we rationalise our chains
We decorate our chains, we colour them
We decorate them in beautiful ways.
We not only deceive others, we deceive ourselves
That they are not chains but ornaments.
We can make our chains golden
We can make our chains Studded with diamonds and emeralds
We can make beautiful chains -- very artistic
And then we can fall in love with the chains.
That's what has happened.
And it has been such a long process
That we have completely forgotten
The language of freedom -- we have become slaves.

Sannyas means a tremendous awakening
A great commitment to wake up.
It is an arduous effort, it is an uphill task
But it is worth it.
Because it is only through awareness
That you will know what life is:
Its beauty, its poetry, its significance
Its glory, its victory,
All these can be said in a single word
And that word is god.

God is only a metaphor -- it represents
All that is beautiful and valuable
All that is significant.
It represents eighty-four thousand poems.

Go beyond following.
If you want to be a Christ
The most significant thing to understand is
That following is not going to help you,
It is a hindrance, it is a barrier.
All followers are imitators
All followers are false and pseudo.

Each individual has to be himself or herself.

Jesus is an authentic individual
He is not a follower of anybody.
He is not a follower of Moses
He is not a follower of Abraham.
These were enlightened people, Abraham and Moses.
Jesus loved them, but he was not a follower.
He appreciated the beauty of these people
He appreciated, he imbibed their spirit
But he was not a follower.
He tried to be himself
That's why he was punished.
The society does not like individuals.
It wants followers, imitators, pseudo people.
It is afraid of real human beings
It is perfectly at ease with the phony ones.

The authentic individual is bound to be punished.
That's why Jesus was crucified:
He became Christ. Christ means he attained
Realisation of his own being.

You cannot be a follower of Christ.
You can be a Christ, you can be a Buddha --
They are synonymous.
'Buddha' is the eastern word with the same meaning
'Christ' is the western word
For the same experience.
But never be a Buddhist
And never be a Mohammedan, never be a Christian --
Just be yourself!

My whole effort here is to help you to be free
From all kinds of religions and churches
And Bibles and Gitas and Korans
So that you can grow
According to your intrinsic nature.
Certainly the day you are awakened
You are a Christ.
Why settle for being a Christian?

Christ was not a Christian -- remember.
And if you meet Christ he will immediately say,
'Don't be a Christian.
It is not a beautiful phenomenon to be a Christian.
Be a Christ!'
Christ means the crowned one, the annointed one,
The blessed one.

So you have to transcend all kinds of following.
By becoming a sannyasin
You are not becoming a follower of mine,
No, not at all.

I am not interested in creating followers.
I certainly want to help you to be yourself
But I don't want to force you
According to a certain pattern.

Each sannyasin has to be unique -- remember it,
Because god never creates two individuals alike,
He always creates unique individuals.
Hence a really religious person
Cannot be a follower -- drop the very idea.

Humanity has suffered very much because
Of this whole stupid idea of following others.
Learn to be free. Learn from everyone
From Moses, from Mohammed, from Jesus from
Zarathustra, from Krishna, from Confucius.
Learn from the whole world.
Remain available.
Be a disciple: always open to grow
Always open to receive any challenge
That life gives to you.
Respond totally, accept every challenge.
That's the way of growth -- not following.

Every man is born
With many kinds of bitternesses, many poisons.

Man needs to renew himself, to transform himself
To drop much that is ugly, much that is bitter.

Life is a great art.
One should not take life for granted.
Birth is not synonymous with life
Birth is only an opportunity
Then you have to work upon yourself.
There are a thousand and one things
To be dropped greed is there, anger is there,
Hatred is there, lust is there
And so on, so forth.
And unless these things are dropped
Unless they are removed from our being...
These are like weeds
And we are so full of these weeds
That we cannot grow roses in our being.
We have to take out, uproot all the weeds
We have to change the whole soil
We have to remove all the stones
We have to prepare the ground
Only then are roses possible.

And when roses grow in your being
Your life starts having joy
Your life starts having beauty
Your life starts having grace.
And then you have something to offer to god
Otherwise what is there to offer?

We have so many ugly things
Which cannot be offered to god.
We have to hide them
But by hiding them, nothing is changed.
The more we hide them, the more we repress them,
The deeper and deeper do those weeds go.
Their roots become more and more strengthened
They get more nourished.

Becoming a sannyasin means a commitment
That you will try now for the real birth

And you will deliberately drop many kinds of
Stupid ideas which dominate the mind.
Mind is full of stupidities
And much has to be done.
Man is almost like a raw diamond.
A jeweller can understand the hidden beauty
Of the raw diamond
Ordinarily you will not be able
To see any beauty in it,
It will look like just an ordinary stone
Maybe a little cclourful, maybe a little shining
But nothing very special.

Before the Kohinoor.
The greatest diamond in the world,
Was found in Golconda, in India,
The person who found it in his field
Had it for three years
And had no idea what it was.
He just thought it was a beautiful stone.
His children played with it for three years.
He might have lost it,
The children might have thrown it away,
But somehow it remained in the house.
travelling sannyasin had stayed for the night
And he could not believe his eyes
Because he had once been a jeweller.
He said, 'What are you doing?
You can become the richest man in the world!
I have never come across such a diamond.
This is the biggest diamond ever.'

Then the work started on it.
Now it is part of the crown of the British queen.
The weight is one-third of the original,
So much has been cut and polished. but it has
Become *millions* of times more beautiful
And that's how man is:
Every man is born like a raw diamond.

I can see -- I have been a jeweller!
So when I look at you I can see a diamond,

A great diamond -- but you are not aware
Because you don't have any idea what a
Great opportunity has been given to you
And what you can do with your life.
You can create such dance, such music
Such immense beauty, such incredible ecstasy
Which is unimaginable.
But people die without ever experiencing
Anything worthwhile that
For the simple reason they never
Prepare themselves for it.
Life has to be an art, and one has to work hard.
Only then does the transformation happen.

Once you drop the ego you are godly.
The only barrier is the ego.
Intrinsically everybody is a god
Potentially everyone is a god
But the ego is covering us.
It has to be removed.
It is a thick layer
Of absolutely unnecessary dust
It has *no* meaning at all.

But we are trained for it
The society prepares Us for it.
It serves the vested interests.
Society needs you to be egoists
Because unless you are egoists
You will not be ambitious.
And if you are not ambitious
Then the whole economic structure
The political structure --
All will simply collapse.
They all depend on ambition.
So every child has to be poisoned
Through ambition. And ambition means egos
You have to be the first.
You have to be the president of the country
The prime minister of the country
You have to be the richest man
You have to win the Nobel prize
You have to be Mr. Universe
And you have to be a beauty queen

And all kinds of nonsense!
Only one thing is not allowed you
To be yourself, simply yourself.
Everything else you can try
But never to be just simply, ordinarily yourself.

If everybody is simply himself
The whole economic structure and politics
Will go down the drain.
Who would like to be the president? For what?
It will be impossible to find somebody
To become president
Unless you make it a punishment,
Somebody commits some crime and then
He has to be president of the country.
Somebody commits a crime
Or is found trying to commit suicides then he
Can be punished by being prime minister.
Things like that.., otherwise who would suffer
All kinds of neuroses and psychoses
And tensions and anguish and anxiety?
Who would be so stupid as to waste his life?

The whole of religion is a rebellion Against the structure of ego and ambition.

Learn to drop the ego.
The day the ego disappears all is achieved.
All that's worth achieving
All that will give you bliss and freedom
All that will make you aware
That you are immortal
That there is no end and no beginning
That you are eternal.
Then suddenly life becomes a celebration.

Everybody is born as a rock
And everybody has to become a flower.
Everybody is born absolutely closed
And everybody has to become open
To life, to love, to god

To the wind, to the rain, to the sun.

To be a rock helps you to remain protected,
It is a kind of security -- one is very safe.
To be a flower is dangerous
Because the flower is so fragile, so delicate.
It is dangerous to be a flower
That's why very few people try to be flowers.
They would like to remain rocks.
Rocks live long.
But what kind of life does a rock have?
It has no life.
It lives long because it is already dead.
It cannot die because it is not alive.

Don't be hard, don't be rocklike.
Become sort, vulnerable.
Yes, it is dangerous to be a flower
But the only way to live is to live dangerously.
That's the way of sannyas: to live in danger
To live in insecurity
To live in tremendous trust
That whatsoever happens is good.

Even if the flower lives -only one day
Or for only one moment,
It is far more valuable
Than the long lire of a rock.
A single moment of being a flower and fragrant
And dancing in the wind
And in the sun and in the rain
Is far more valuable
Than to be a rock for eternity
Because that single moment contains eternity.

The rock is a grave, so come out of the rock.
Everybody is born as a rock, remember,
So there is nothing wrong in it.
Everybody is born as a rock
But everybody is born with the capacity
And the potential to be a flower.

This is-' the miracle of life, the magic of life
That here rocks can become flowers.
It all depends on you, on your courage.
Gather courage and then all the mysteries of life
Start opening up for you.

Remember always
Bliss cannot become a goal of your ambitions
It is not an achievement.
On the contrary, it showers on you only
When you have dropped all idea of achievement.
When the achieving mind is no more there
When you have dropped all kinds of ambitiousness
Suddenly, as a gift of god
The grace of god
Bliss starts showering on you.

You cannot achieve it
But you can open up to receive it.
There is no way to reach it directly
One has to be very indirect.
It is the sutbtlest experience of life.
You cannot be aggressive
You have to be very feminine.
You have to learn to wait, to be patient.
Infinite patience is needed.
If one is in a hurry one will miss.
God is not possible if you are in a hurry.
If you are in a hurry
Then it is nothing but the ego.

The ego is always impatient.
It is afraid of death
That's why it is impatient.
It is constantly scared
Because death can happen *any* moment.
Death is always there waiting
It can jump upon you, any moment --
One never knows... Hence time seems to be very short
And much has to be attained.
So be in a hurry, be speedy.

That is not the way to attain bliss.
Relax, rest and trust that whenever you are ripe
And when the season comes and your turn come.
The grace *will* shower on you.
It can't be otherwise, it is inevitable.
God is never unfair
Existence is very just, absolutely just.
But one has to learn how to welcome.
Just keep your doors open and wait.
That's what meditation is all about:
Keeping your doors open with a welcoming heart
Waiting, trusting, praying, but not in a hurry.
Then one day the miracle happens
And it always happens as a gift.

You can never claim it as your achievement
Because it happens only when you are not,
There is nobody to make any claim.
The ego is no more there to claim.
You are simply empty, utterly void.
Absolutely no one is there inside you.

In that very moment the mystery becomes available.
That emptiness becomes the host for the guest.
Your being becomes the host
And god becomes the guest.

Eighty Four Thousand Poems

Chapter #23
Chapter title: None

25 April 1980 pm in Chuang Tzu Auditorium

Archive code: 8004255
ShortTitle: 84POEM23
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed on to the computer. It is for reference purposes only.]

Anand means bliss. Ingo means creativity.
Creativity is one of the fundamentals of my sannyas. A sannyasin should not be uncreative -- that has been the traditional way. In all the religions all over the world monks and nuns have been very uncreative. The very idea of religion was to renounce life, and if you renounce life, creativity is renounced automatically.
To be creative means to be in love with life. You can be creative only if you love life enough that you want to enhance its beauty, you want to bring a little more music to it, a little more poetry to it, a little more dance to it. You love life so much that you would like to leave it a little better than you found it. But if you are against life, there is no question of making it better, beautiful, rich prosperous.
You can ignore it, you can neglect it. It is just as if you are staying in a hotel -- who cares about the hotel? You are not going to stay there forever, so why bother? That was the old idea of all the religions: that we are only here for a few days so why bother? Just pass these days somehow -- praying for a better world, the other world -- not for the betterment of this world, not any prayer to create a paradise now and here. The goal of the old sannyas was beyond death.
My sannyas knows only the present -- the now and the here. Of course the other shore is there, but it will take its own course. In the course of time it will arrive. And we have to learn here to be able to live there. If we are uncreative here, how can you be creative in paradise?
Life is a school of learning.
The old saints and the old mahatmas remain the same -- in heaven too!

Even if they reach heaven -- and I suspect, I doubt very much that they can! If by some accident they do, they will start renouncing paradise because that's all that they are accustomed to, that's all that they have practised for their whole life -- and not one life but for many lives they have been practising and practising renunciation.
Even in paradise they will find a thousand and one faults. That has been their way here, to find faults -- not to try to make life a little better, but just to find faults so it can be condemned. They will condemn paradise. I don't think they will ever be allowed in paradise -- they are not good company! If they don't go to hell, they must be somewhere in limbo, hanging between the two, which is far worse -- neither here nor there because nobody wants to take them in.
One has to love life enough to beautify it, to pour one's energy into it. Yes, we are here for a few days, but a few days are more then enough. It is not a question of time, you have to do something in these days. Try to make it a little cleaner. Try to make it a little healthier, try to make it a little hygienic, try to make it a little happier. That very effort will change you. That very idea is what service is.
To be creative is to really be in the service of God. And that is the only true way of prayer and meditation.
If God is a creator, then we can participate with him only when we are creators. In our own small way, painting or poetry or pottery, whatsoever small thing we can do. But while we are creating it, we are participating in the vast process of creation. In those moments we disappear and God is.
Creativity certainly brings peace. And if there is creativity and there is peace, one starts feeling existence is full of Godliness. Then there is no need to go to the church, or the temple, or the mosque.
The whole of life is your temple.
The whole earth is sacred.
Wherever you are, you are on sacred ground.

Anand Tom
One can go into the inquiry of truth either out of misery, or out of bliss. If one goes into the exploration out of misery, one has taken a wrong step from the very beginning. The miserable person will never be able to know truth because in fact, he is not interested in truth. All that he is interested in is how to get rid of misery, so whatsoever will help him to get rid of misery he will cling to as truth.

And lies are very comfortable, particularly when you are in misery, lies are very consolatory. So the person who is miserable cannot reach truth... He will find many miseries surrounding him hankering to be consoled, to be covered, to be repressed, to be forgotten. Hence he will

quickly choose any lie that can help him. Maybe the help can only be temporary, it can be only temporary. But the miserable person, the drowning person cannot be bothered about whether the lie is only temporary or is a truth that is going to be eternal. He is drowning: Anything that can save him right now, even a straw, he will cling to. Just the very hope that something is there to cling to, that will keep him afloat a little longer.

That's why millions of people are living in lies. For them god is a lie. They believe in god not because they know, but because they are in misery. They believe in after-life not because they know but because they are in misery, and they are afraid of death. They believe in the immortality of the soul, not because they know -- they know nothing of the soul, they have never tasted anything of the soul. They have never gone inwards, but they believe in the immortality of the soul because their life is such a failure; if there is only one life then when are they going to make it? This life is gone, or almost gone, and they know that this much time is not enough for them to make any success out of it. They need more time, hence they create theories of reincarnation, of coming again and again back into life, of the soul going on, being reincarnated again and again.

I am not saying that these things are not true, but for people these are only lies -- they are believing in them. Every belief is a lie. Even if you believe in the truth it becomes a lie. Belief makes everything a lie. Truth has not to be believed, truth has to be experienced, only then it is true.

Hence the first step has to be taken very carefully. It should not be taken out of misery, it should be taken out of bliss. That's why my effort here is to help you dance, sing, love, laugh. Only then can spirituality have a beginning in your life. It has to be rooted in laughter, in joy, it has to be rooted in your healthy rejoicing in life. Rejoice in everything that surrounds you: the beauty of the sunset and the flowers and the stars; the beauty of a bird on the wing, lonely, far away in the sky, beyond the clouds. Just watching it is such a joy. Allow every possibility in your life so that you can feel a little more dancing, singing, humming, then only start the inquiry for truth. First clear the ground misery.

But the old religions have depended much on misery because people are in misery, you need not prepare any ground. They are already available, they are miserable. When you say, "We are here to save you, to save you from your misery, and Jesus is the saviour and Buddha is the saviour, and Krishna is the saviour", they are ready to fall victims of whatsoever you say. They want any remedy. They are ill, they are tired, they are weary, they want any support. They are not much concerned whether the support is true or false: they are ready to be exploited. But give them any support and they go on moving from one exploiter to another exploiter: The Hindus become Christians, and Christians become Hindus. This is sheer stupidity. You are simply

changing your prisons. The game is the same, only the name changes. The name-plates change, the inside content is exactly the same. But it is easier for the priests because then there is no work to be done in preparation. People are already miserable, and you start exploiting their misery.

My work is hard because the first thing is that I would like you to be uprooted from your misery, then only can my work start. This is a prerequisite, an absolutely necessary requisite. It cannot be avoided. It cannot be put aside, it has to be fulfilled. First you have to become a little happier, you have to learn to be a little more love-full, joyful; your life has to have the color of a little happiness. Then go into the search for truth and you will be moving in the right direction, because then no lie can ever deceive you. You are no more interested in lies, because you are no more interested in consolation and comfort. Now you are ready to know the naked truth as it is. And to be a seeker of truth is the greatest thing in life.

Satbodh

One cannot find truth by mere thinking. Thinking is not the process that leads you to the truth. It leads only to inference. And inferences are just inferences, they are hypothetical. They may be true, they may not be true. They are just conjectures, not real conclusions. But the mind lives in thinking and it goes on believing that its conjectures are conclusions. They are not conclusions.

Truth is achieved only by awareness. It is not a mind process at all, it is a totally different phenomenon. You are not to think the truth, you have to stop all thinking to know truth; you have to forget all about truth, to know truth. You have to unburden yourself of all the theories, hypothesizes, philosophies, ideologies, that you have learned.

The process of achieving the truth is a process of unlearning, it is a process of unconditioning. Slowly, slowly one has to get out of the mind, to slip out of the mind; and one has to become just a pool of consciousness, a pure awareness. Just a sheer watchfulness: doing nothing, just watching, watching all that is happening in the outside world and in the inside world.

When one can just watch without any judgement interfering, without any old ideas coming in, then truth is revealed. And the miracle is: it does not come from somewhere else to you, it does not descend from above; it is found within you -- it is your intrinsic nature. It is really a great revelation to know truth because you are it and you have never lost it -- even for a single moment. You have always been it. It is impossible to lose it, because it is your nature and your nature cannot be lost. That's why we call it nature. That which cannot be lost is the very definition of nature. That which can be lost is not nature but nurture.

Truth is your nature, your very being, your very existence, your very

center. It is through awareness that slowly slowly you reach your own center. When you have arrived at your own center, then you know what truth is. And it is not just knowledge of something objective, something there , but something subjective, something in here . And once known, it is known forever, once discovered, it cannot be forgotten. And to know truth is to be liberated, truth liberates, but remember: only your own truth liberates. Nobody else's truth can liberate you, Somebody else's truth will always become a bondage to you.
So the real master helps you to discover your own truth. He does not hand over to you a theory, a dogma, a creed. He does not hand to you anything at all. He never gives you anything; on the contrary, he goes on taking away all that you have been carrying with you for many many lives. Slowly slowly, he dismantles your mind, he cuts off your head. The day your head disappears you have arrived home. The master does not give you the truth, but he does take away all the lies from you. And once all the lies are taken away, truth is found within yourself. It was lying there, covered underneath the rubbish of thousands of lies.
Sannyas means, putting your head at the feet of the master and praying to him: "Please cut it off!" It is a strange prayer, but that's exactly what it is!

To be a disciple is a great art.
One can even say the greatest, because
Its requirement is the surrender of the ego
Which is the hardest thing in life.
One can do everything *for* the ego:
One can climb mountains and go to the moon.
Everything is easy if it is for the ego.
But to drop the ego is really an uphill task
It goes against our natural instinct.
But it is the beginning of real spirituality.

The first requirement for a disciple
Is to surrender, to say to the master
'Now I am no more, only you are!'
A total yes to the master, an absolute trust --
That's what makes a disciple.
There are many students but very few disciples.
And only disciples can be transformed
Students can only be informed.

Becoming a sannyasin
Means you are taking a great step
Towards the dissolution of the ego.
If one consciously tries to drop it
One *can* drop it.
Certainly it is difficult
But it is not impossible.
And that is a great challenge for the disciple.
It has a great excitement and ecstasy too
Because the moment it is fulfilled
You start blooming like a lotus.

The moment the ego is surrendered
The master and the disciple
Are no more separate entities.
There starts transpiring
Something between one heart and another heart
Something invisible.

Words become more and more irrelevant,
Silence become more and more significant.
It is the ultimate love affair --
A love affair with one's own death
Because in the beginning
Dropping the ego looks like death
But only after that death is resurrection.
When one is born anew
One is born in one's total reality
One achieves the peak of one's potential.

Eighty Four Thousand Poems

Chapter #24
Chapter title: None

26 April 1980 pm in Chuang Tzu Auditorium

Archive code: 8004265
ShortTitle: 84POEM24
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed on to the computer. It is for reference purposes only.]

God is immediately available
If we are ready to disappear as an ego.
The ego prevents him penetrating us
The ego keeps him away from us.
Except for the ego
There is no distance between you and god.
The ego is the only barrier, the only wall.
It is of *our* creation
And we can dismantle it any moment.
We have put it together, brick by brick
And brick by brick we have to dismantle it.

We have to be very conscious
Not to feed the ego any more
Not to strengthen it any more
Because it *is* our weakness.
The stronger the ego is, the weaker we are
Because god is less and less available to us.
And he is really our strength, our nourishment
Our very being.
We are rooted in him, but because of the ego
We are not totally rooted in him --
Only very partially;
Maybe one root here and one root there

But ninety-nine per cent of the roots
Have come out of the soil.
That is the misery of man:
Man has become an uprooted tree.

The whole effort of religions is
To help you to get rooted again in god.
God is our soil, is our strength
Is our life, is our very being.
But nothing can be done directly
Unless you remove the ego.
So there is no need to worry about god
No need even to think about god
No need to believe in god.
Do only one thing:
Don't believe in the ego
And start dismantling it from this very moment.
As you start dismantling it
Small windows will start opening
And you will be able to see the sky beyond.
Soon you will be surprised by
How much you were missing
How much light was available
Just knocking on the wall,
How much life was available.
It was just yours.
It was waiting for you
But you were hiding behind a wall
Of your own creation.

Dropping the ego
Is the only method to be really alive.
Sannyas means precisely that.

God is known
Only when you are in deep peace
In profound peace.
Peace attained becomes his temple
And he immediately enters into the temple.
We need not invite him,
In fact how can we invite him?
We don't know his address

We don't know his name.
In fact he has no name, no address, no form.
But we can do one thing
We can make our being a beautiful temple.
That is within our capacity.
We can make it spacious.
We can empty ourselves totally of our ego
Our lust, our greed, our anger.
We can empty ourselves of all that continuously
Goes on accumulating inside us.
It is all junk!

Once we are utterly empty
In that purity of emptiness, the temple is ready.
And immediately, instantly,
Not even a single moment is lost,
God enters into the temple.
Whenever the temple is ready God immediately appears.
Suddenly you are full of something unknown
Something mysterious, something blissful
Something liberating, something transforming
Something eternal.
That experience is multi-dimensional
Hence it is indescribable.
It is so vast, no word can adequately express it
But it can be experienced.

My effort here is not to teach you
Certain principles, morality, ideals,
But to teach you only one thing:
How to prepare the right ground
In which god appears of his own accord.
I don't give you any philosophy
But only a simple technique to cleanse yourself
To purify yourself.
Once you are pure everything else follows.
All the morality
That you have always tried and failed
Starts blooming on its own.
All those beautiful qualities that you
Have always hankered for and found impossible
Simply become spontaneous.
And when those qualities are spontaneous
They have a beauty of their own.

They are not cultivated and artificial
They are not planted from the outside.
They are welling up from your own inner being.
They are like beautiful flowers growing in you.

Man can become a tremendous flowering.
And it is *always* spring
We just have to be in tune
We just have to be attuned with the spring
And immediately miracles become possible.
And remember
You are entitled to all these miracles
Everyone is entitled to all these miracles!

Very few people are capable of seeing.
The ordinary eyes are not real eyes
Because the ordinary eyes can only see
The superficial, the mundane, the ordinary.
We need a different kind of vision.
We need different eyes which can see deeper
Which can see not only the superficial
But the essential
Which are capable of seeing the invisible
The mysterious, the miraculous.

Meditation is the art
Of creating those new eyes, those inner eyes.
We cannot open those inner eyes right now
Because the inner world is so full of
Thoughts, desires, memories, imagination, dreams
That there is no space.
Our inner eyes are too burdened with dust.
All that dust has to be removed.

That's what meditation is all about:
Removing the dust of thoughts
From the inner consciousness,
Cleansing the inner consciousness
As one cleanses a mirror.
Just a moment before
When the layer of dust was there

The mirror was not a mirror
Because it was not mirroring
It was not reflecting anything.
It was non-existential.
Remove the dust, clean the mirror and suddenly
It starts reflecting that which is.

The process is exactly the same.
We have to remove thoughts
We have to remove the whole mind
The process of *all* that mind implies:
The past, the future, the worries
The projections, the ideologies
The hopes, the desires.
They are all different kinds of thoughts
Different kinds of dust
Only colours differ, otherwise they are the same.

Once your mirror is clean you become a seer
And to be a seer
Is the greatest experience in life
Because then you see
That only god exists
And nothing else
And that realisation is liberation.
There is no greater bliss than that
That is the ultimate ecstasy.
And unless it is achieved one has to wander
In search, one has to remain thirsty
And the thirst goes on becoming more and more
And the desert seems to be unending
And there seems to be no oasis at all.

Once you have known that ecstasy
You have come back home.
Then there is rest and relaxation.
Then each moment is pure celebration.

Everyone is unique; uniqueness is universal.
You are nat unique compared to somebody else
You are as unique as the other is.

When I use the word 'unique'
I don't use it in a comparative sense
I am simply stating a facts
No comparison i8 involved.
Everyone is so unique, so individual
That no two persons are ever alike.
Not only right now
Is there nobody who is like you,
There has never been and there will never be.
It is impossible for the simple reason that
God is not an assembly line; god is a creator
And the creator never repeats.

If you go into the garden you will not find
Two leaves similar or two flowers similar.
They may appear similar
If you don't look at them minutely
But if you go into details
Each leaf has its own individuality
Its own authentic signature.

Respect yourself
Because even god respects you.
God has tremendous respect for each individual
But the priests have taught you just the opposite.
They have taught you to be condemnors:
Condemn yourself, you are sinners.
Whatsoever you do is wrong.
And whatsoever you are is wrong.

Nothing is wrong with you except that
You have believed in all kinds of fools.
Except that you have not listened
To your own heart
And you have listened to all kinds of people
Who know nothing.

Drop all that borrowed knowledge
Forget all about these stupid stories
Of original sin
And forget all about your being a sinner.

Nobody is a sinner
Everybody is part of god, an intrinsic part.
Everybody is divine.

Yes, a few divine people are fast asleep --
That is their choice.
And a few people are awake -- that is their choice.
Nothing is wrong even in being asleep
You just have to suffer a few nightmares.
But there is nothing much to worry about
Because those nightmares are just imaginary.
Sooner or later you will wake up.
And if you are enjoying it, enjoy!
It is nobody else's business to interfere.

So I don't interfere in your sleep.
I go on doing my thing and
I allow you to sleep.
I cannot stop myself doing my thing s
I go on speaking and you go on sleeping!
I hope some day you will listen
Something may go into your sleep
Something may hit you, some day, in some moment
And you may wake up!
I would *love* you to wake up
But if you decide not to wake up, you are
Not to be condemned and thrown into hell.
You are suffering enough just by being asleep
There is no need to make you suffer more in hell.

So this i8 the only difference
Between Buddhas and the ordinary people
Otherwise they are all alike
Alike in the sense they all have
The same potential to become awakened
Not alike in the sense of being similar --
They are unique.

Remember your uniqueness.
Love yourself, respect yourself
Respect your own voice;

Listen to it and follow it.
It is better to go into hell
Following your own voice
Than to go to heaven following somebody else'5
Because even that heaven
Won't prove much of a heaven;
You will be just a blind follower.

My sannyasins are not my followers.
They are in love with me
Just as I am in love with them.
They are my friends,
And I respect them as much as I can.
A real master always respects his disciples.
The pseudo master has no respect
For the disciples.
In fact he lives by condemning them.
The more he condemns them
The more he proves that you are lower
The more high he feels;
Naturally the difference becomes greater.
The pseudo master is simply suffering from
An inferiority complex
Hence he tries to prove himself superior.
But a Jesus or a Buddha or a Lao Tzu
Had immense respect for others.

You respect yourself and you respect others too
Love yourself and love others too
And just this simple change in your attitude
Can bring a radical revolution.
It can transform your whole being.

Veet Marcella
Warlike qualities are not good qualities,
particularly in a woman.
They are not good even in a man, but in a woman
warlike qualities are absolutely wrong.
They don't fit with her being.
Her being is made of the stuff called love.
She can only bloom as love.
But for centuries,

we have appreciated warlike qualities;
hence all these names exist
in almost all languages.
They have to disappear.
We can find beautiful names.
So remember it:
All that creates conflict in life
has to be transcended.
That is the way of the sannyasin:
the way of love, the way of peace.
Only love and peace can lead you to god.

The mind is mundane, the heart is sacred.
The mind thinks, but never knows
The heart knows, but never thinks.
The mind is blind, that's why
It goes on thinking and groping in the dark.
But it cannot come
To any conclusive conclusions.
All its conclusions are only arbitrary:
A little more thinking and they will change.
It is all guesswork
And one cannot depend on guesswork
One cannot risk one's life for guesswork.

One has to move from the head to the heart
Only then does real life begin,
Because the heart simply sees what is the case.
There is no question of brooding over it.
The heart
Knows no process of arriving at a conclusion
Because it has *eyes* to see.

When a blind man wants to go out of the house
He immediately starts thinking,
'Where is the door?
Whom to ask?
On whom to depend?
Who is reliable?
Somebody *may* play a trick upon me,
May make me a laughing stock.
Someone may mislead me.'

A thousand and one problems arise in his mind.

But the man who has eyes doesn't think about it.
He simply gets up and goes out the door
Because he sees the door.
He does not think even for a single moment
About the door.
That's exactly the situation of the heart.

Sannyas
Is a radical shift from the head to the heart.
And when you start living from the heart,
Your life is holy.
It has tremendous beauty, grace, an infinite joy!

Eighty Four Thousand Poems

Chapter #25
Chapter title: None

27 April 1980 pm in Chuang Tzu Auditorium

Archive code: 8004275
ShortTitle: 84POEM25
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed on to the computer. It is for reference purposes only.]

The only experience on the earth
Which can be called divine or godly
Is that of meditation; it is the only experience
That is not of the world, it is of the beyond
Hence it is the only bridge
Between the world and the beyond.
It is something that joins this shore
With the farther shore.
Everything else is worldly.
Unless one enters deeply into meditation
One knows nothing of god.

One may *believe* but belief is a lie.
One may believe very staunchly
But that does not make much difference:
Deep down doubt will always persist.
You can repress it
In such deep corners of your unconscious
That you yourself will become unaware of it.
But still it is there and at any moment
In any situation, it can surface again.
Hence god is not a question of belief.
Those who believe
Are simply deceiving themselves.

God has to be experienced.

Prayer requires that you first believe in god,
Meditation has no such requirement.
Meditation is a scientific procedure.
It simply says: Become more silent
More conscious, more aware.
No implication is there that you have to
Believe in god, in heaven, in an afterlife.
No belief is required, no prerequisite.
Just become more quiet and calm
More centred in yourself
And then slowly slowly
Glimpses start arriving, windows start opening.
And the first glimpse of god is enough --
You are overwhelmed, you are transformed
A new man is born.

Meditation is both a flowering --
A flowering of your consciousness
A flowering of your inner being --
And it is also humbleness because
In meditation the ego dies and disappears.
What is left is humbleness.

Meditation is a miracle,
In fact the only miracle
Because it transforms you totally from
An unconscious being into a conscious being
From machine to man and from man to superman.
And because the first thing that happens
In meditation is the death of the ego
Many things disappear from your life
Of their own accord: anger, greed, jealousy
Possessiveness -- they are all tentacles
Of the octopus called the ego.
Once the ego is dead
All these different expressions of it disappear.
Life becomes tremendously humble
And tremendously beautiful.

In humbleness the ultimate descends in you
In humbleness god knocks on your door
In humbleness you become the host
And god becomes the guest.
All that you have to do
Is go deeper into meditation, into awareness.
Shift your energy from mind to no-mind
From sound to silence
And the miracle will start happening.

Man remains just a rosebush without any roses
If there is no love. And a rosebush without roses
Is empty, is unfulfilled.
Its essential. most important, significant
Contribution to existence is missing.
It is impotent, it is frigid.
When the rosebush is full of roses there is joy
There is dance, there is celebration.

And the same happens to man.
Man is certainly a rosebush
Capable of millions of roses:
Roses of consciousness.
But they all bloom when you are full of love.
It is the climate of love
That functions like spring -- suddenly one blooms.

Those who live without love
Have not known what Spring is
They have not known the peak of their life.
They have dragged, they have vegetated
But they have not truly lived.
Remember, it is through love
That you will bloom, that you will grow
That you will attain to your glory
And to your splendour.

Never forget love, never neglect love
Never miss an opportunity to be loving
Use every possible opportunity to be loving

So that slowly slowly, you become love.
When you are love, you are really a rose!

Love brings grace.
Love makes you capable
Of receiving grace from god.
If you give love to the world
God gives you grace.
Love is the price for attaining grace.
Without giving love, you will not attain to grace.

Empty yourself totally in love
And you will be filled again and again
With more and more grace.
Suddenly one day you discover
The inexhaustible source.
And the more grace you have
The more love you can give to the world.
And the more you give
The more god goes on pouring in you.
Suddenly you become a vehicles
God starts loving the world through you.
That's what grace is.
Your hands become god's hands
Your eyes become god's eyes
Your heart becomes god's heart.
You disappear, you are no more -- only god is!

That is grace, that is beauty, that is freedom
That is truth. All that we can conceive
And all that which is inconceivable
Is contained in it.
It is the most mysterious phenomenon.

But learn to love!

Nobleness is a by-product of blissfulness
A natural consequence.
One need not practise nobleness.

A practised nobleness is false, superficial
It is only a mannerism, etiquette
Nothing much more than that.
It is not even skin-deep
It is just something painted on your face.
A little hit, a little insult
And you will forget all about your nobleness.

There is another kind of nobleness
That happens when you are blissful.
It comes as a shadow of bliss.
The miserable person cannot be noble,
He radiates misery, he radiates complaint
He radiates negativity, he radiates darkness.
All around him there is a black hole.
You will not find a white aura around him.
It is impossible
Because if the heart is not dancing, from *where*
Can he get that white aura of being noble?

So my effort here is
Not to teach you anything cultivated
But to transform you from your very roots.
Learn to dance, sing, enjoy, love
And slowly slowly, you will be surprised:
You are becoming noble
You are becoming less miserly, less greedy
You are becoming more kind-hearted
You are becoming more compassionate
You have started enjoying sharing
Giving, just for giving's sake.

And that's what a ..noble spirit is.
It never harms anybody, it helps
It never hurts anybody, it always soothes.
It is a blessing to be noble, a blessing to all
A blessing to existence itself.

Sunrise is exactly the colour of sannyas
That's precisely the meaning of sannyas.

It is a declaration
That the night is over:
Prepare for the day
The sunrise has knocked on the door.
Come out of your sleep.
Don't go on hiding yourself under the blanket
Any more, howsoever cosy it feels
And howsoever much your mind says,
'Just turn over a little more
Just a little more, a few minutes.'

Don't listen to the mind because
Those few minutes will never end
The mind always goes on postponing.
It wants you to remain asleep because
Mind can exist only when you are asleep.
When you are awake, mind disappears
Just like dreams disappear when you are awake.
Mind is a dream phenomenon
Made of the same stuff as dreams are made of.
So no more postponement -- wake up!

A loyal heart is what is required.
Sannyas is a commitment,
Not a commitment to me
But a commitment to your own growth.

A commitment, a decision that you will make
Every possible effort to change yourself.
And of course, a deeply loyal heart
Will be needed.

The cunning mind cannot do it because
The cunning mind goes on changing every moment
It is not reliable; one moment it is one thing
Another moment it is another thing.
It goes on changing its colours.
You cannot make a solid foundation

On the basis of your mind
Because mind consists of sand
And to make a sandcastle is dangerous,
It is going to collapse sooner or later.
And the danger is
You may be destroyed when it collapses
Because you will be living in it.
Never live in a house made by the mind.

But the loyal heart
Can become the right foundation.
It is like a rock, unchanging.
So let your sannyas be a decision
Of the heart, not of the mind.
I am not interested
In people who become convinced intellectually
That what I am saying is right.
They are not the right people.
Today they are convinced
Tomorrow they may be unconvinced again.
The mind is a flux.

I only trust people
Who come to me through the heart.
Who have a conviction of the heart
Who are in a deep love affair.
It has nothing to do with intellectuality.
It is closer to love than to logic
far closer to love.
Once the heart is ready
Then nothing can prevent it.
Then it goes on risking everything.
It can pass through all kinds of fire
And it will come out of all fires purified,
More glorious, more victorious.
Each fire makes it more and more pure
And each risk gives it
A new dimension, a new quality.

Sannyas is fire
But that is the only way to purify the gold.

Sannyas is a search for the truth.
Not a direct search for god
Because we don't know whether god is or is not.
To start searching for god means
You have already believed that there is a god.
The search is unscientific
From the very beginning,
You have taken something a priori --
That is not the right way to enquire.

The right way to enquire is:
One should search for truth
Whatsoever the truth is.
Maybe there is no god -- that may be the truth
Or maybe there is a god -- that may be the truth.
Truth is vast.
It can either be the existence of god
Or it can be the non-existence of god.
Truth is bigger than god because
It can contain even the non-existence of god,
So it is an open thing.
Searching for truth needs no a priori belief.

Seek and search for the truth.
Of course when you find truth
You will find god -- but that is another matter!
That we can leave for the time being
We can put it aside, that happens on its own.
When you have found truth
You have found god too.
But those who start searching for god
From the very very beginning,
Are never going to find truth
And they are never going to find god either.
Their very first step has gone wrong.

So I am here to help you to enquire
But not to believe
Because I trust so much in truth that
There is no need to believe -- you can enquire
You can go deep in exploration

And you will find it.
The people who preach belief
Are the people who are not really trusting.
They are afraid that if people don't believe
Then they will become godless
They will become irreligious
They will become immoral.
These are cowards -- they don't know that
God does not exist, because you believe in him
God exists whether you believe in him or not.
So why believe? Enquire.
If he is there, you will discover him.
I know he is there, but that is my knowing
And my knowing cannot be your knowing.
And I have stumbled upon this knowing;
Through enquiry, not through belief.

So one has to be courageous enough
So drop all beliefs.
Go utterly empty and naked, open, available
With no prejudice for or against
And you are bound to find the truth
Whatsoever it is, x y z,
Right now it is x y z; ultimately it is god.
When you have arrived, *then* it is god
Not before that.

Anugito
A sannyasin is supposed to be a song. The only requirement from my side is that you become a song, rejoice in life, dance with the wind and the sun and the rain.
It is sacred ground you are walking on -- it is all divine, all around. Not to be a song is to be ungrateful. Not to dance is to be ungrateful.
All that we can do in thankfulness to God is to sing small songs, to dance small dances.
We can celebrate in our own small way.
So let life become a celebration, a rejoicing, an "Hallelujah!"

[Osho had mentioned astrology in the morning discourse in response to a sannyasin who said that an astrologer told him he wouldn't become enlightened this lifetime.
Enlightenment is unpredictable, Osho said, and neither the stars nor the astrologer are enlightened anyway. And, he said, for the fools who are interested we have our own astrologer in sannyasin, Kabir, so why

bother going further afield?]

And now you can help them more! First talk about astrology and then finally tell them to go beyond it. So help them to go beyond.
It is good -- for whatsoever reason they come. Don't be bothered by their reason, use that opportunity to help them to go beyond. I will be helping you!

Today you are becoming god's own.
Up to now it has been only a name
Now it can be a reality.
All that is required on your part
Is to drop the ego -- that's the only hindrance
That keeps people away from god.
And the farther away you are
The more miserable you are.
My measuring a person's misery, the distance
Between him and god can be inferred.
As you come closer, misery starts disappearing.
When you really become god's own
There is no misery -- all is bliss and joy.

Make it a reality.
It is not difficult,
Just a little courage is needed
To let the ego drop.
And it is absolutely worthless
Hence any intelligent person can do it.
I don't teach any philosophy here
I only help you to be a little more intelligent
Because once you are a little more sharp
You can see it for yourself --
I need not say it to you.
You can see the utter futility of the ego
And in that very seeing it drops.
And that is the greatest moment in one's life
Because from there real life begins.

Joachim
Everyone is appointed by God. Everyone is given a certain message which has to be fulfilled, although everybody has forgotten the

message. Not only has the message been forgotten we have even forgotten the message-giver. We have forgotten that we are messengers, that we bring a seed of great potential into the world; that the world needs our contribution, that we have to bloom, that we have to release our fragrance. And unless we release our fragrance our life mission is unfulfilled. Once this is understood life starts taking on meaning. Then it is no more the same meaningless jumble of accidents. It starts becoming a rhythm, it starts having a sense of direction.

Sannyas is to give you a sense of direction, a togetherness, a rootedness, an awareness of what you are and what you can be. It is immensely significant to remember that sannyas is not a formality. It is not just a formal thing like being a Christian - because you were born in a Christian home; or a formal thing like being a Hindu.

Sannyas is exactly like when Jesus was on the earth, and a few people started walking with him started moving into danger with him; or when Buddha was on the earth and a few people gathered together around him and risked all! The same drama is being played here again.

You are fortunate to become part of it. Feel blessed. And then slowly slowly you will start remembering what the meaning is of being appointed by God, what the meaning is of every man bringing a message into the world. No man comes empty-handed but very few people ever deliver the message. Those who do are the buddhas, the awakened ones.

My effort here is to make thousands of Buddhas. Less than that won't do!

Eighty Four Thousand Poems

Chapter #26
Chapter title: None

28 April 1980 pm in Chuang Tzu Auditorium

Archive code: 8004285
ShortTitle: 84POEM26
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed on to the computer. It is for reference purposes only.]

Bliss is the only proof that god is.
A miserable person can believe in god
But his belief remains only a belief,
Underneath it there is always doubt.
It is impossible for the miserable
To believe in god.
If god is, then how can there be misery?
That's the dilemma.
God seems to be just an abstract idea
And misery seems so real.
One can force the belief upon oneself.
And miserable people want something
As a support, as a consolation, as a refuge
Hence they start believing in god
3ut basically they cannot trust that god is.
They don't have any proof.

The proof comes only when you are blissful.
The moment bliss explodes in your being
You know god is.
And there is no need to believe:
One simply knows god is, it is an intuitive feel
Your whole being is overwhelmed with the proof,
Now it is your experience.

Even if the whole world says there is no god
It is not going to make any difference to you;
You *know* it.
They can deny
They can go on finding all kinds of arguments
But how can they prove that god is not
When you have tasted something of bliss?
Just as misery disproves god, bliss proves god
And because millions of people live in misery
Millions of people only *think* they are religious.
They are not, they cannot be.
Only very rarely will you come across
A person who knows that god is.

So my effort here
Is not to prove, not to argue for god
Not to convince you that god exists
But to help you to be blissful.
God can be put aside
The whole problem is irrelevant.
Once you start moving in the direction of bliss -
Which is your potential...
You are miserable because
You are doing something wrong with your energies
You are miserable because you have not been able
To create a harmony of your energies
There is a discord, a deep discord in your being
Hence the misery.

Misery simply means you are fragmentary
And all the fragments
Are in constant conflict, in constant friction
You are falling apart.
Your whole life is nothing but an effort
To go on keeping yourself together.
The same energies can become a great harmony.
It is only a question of learning the art.

If you don't know how to play
On some musical instrument
You will create only noise
You will disturb people, that's all

You can drive people mad!
And the same instrument and the same hands
And the same person
Can create such celestial music
But he has to learn the art of playing

Just by being alive
One does not know how to live
Just by being born
You don't know the art of life.
Meditation is the art of life
It is the fundamental art.
One who misses meditation misses all.
Then he can have everything of the world
But he will never have any experience
Of peace, of bliss, of benediction.
And god will remain just an abstract idea.

Once you have started playing rightly
With your energies, creating an accord, a harmony
A cosmos out of this chaos that you are
Suddenly, thousands of proofs
That god *is* become available to you,
Not only that god is, but that *only* god is.
Everything becomes divine
Everything becomes godly.

Let bliss be the goal -- forget all about god.
Once bliss is achieved god *is* experienced
As a consequence, a natural consequence.

Jesus says, 'Blessed are the meek
For theirs is the kingdom of god.'
Because he said that millions of people since
Have tried to be meek, to be humble
But their effort has been wrong
From the very beginning.

First, they tried to be meek so that they

Could enter into the kingdom of god.
Meekness cannot be made a means.
They misunderstood Jesus.
He was not saying, 'Be meek so that
You can enter into the kingdom of god.'
He was saying, 'Blessed are the meek
For theirs is the kingdom of god.'
The kingdom of god is not the end
And being meek is not the means.
Being meek is an end unto itself;
The kingdom of god is its fragrance.
When the flower opens up there *is* fragrance
But because people are always listening
Through a layer of sleep, they always go on
Misunderstanding the Buddhas, the awakened ones.

Many times it happens here:
I say that if you meditate with a goal in mind
Your meditation, from the very beginning
Has gone wrong.
If you are trying to attain peace
Through meditation
You will not even attain meditation itself.
Meditation has to be done
For the sheer joy of doing it
And then peace follows.
I am not saying that peace does not come,
It comes, but it is not a question of your longing.
If you are longing for it
You are not in meditation, you are in a desire.
Now the desire is for peace.

So people say to me,
'Okay, then we will not desire peace
But are you sure: if we do meditation
Without desiring peace, will we attain to it?'
They are still persisting in their stupidity
They are again bringing the same thing in
From the backdoor.
A person who wants
To enter into the kingdom of god
Is not a meek person, he is not humble.

Jesus says, 'Blessed are those
Who are the last in this world, because
They will be the first in my kingdom of god.'
But if somebody wants
To be first in the kingdom of god
He has missed the point. He can stand last
He can be the very last in the world
Just waiting for his chance in the other world
And then he will show all these fools
Who are standing in the queue ahead of him,
'Now see what happened -- you were presidents
And prime ministers and this and that
And I was just a humble person, the very last.
Now this is my reward!
I am the first and where are you?
Now all the Nobel Prize winners
Go and stand at the back of the queue.'
But this is the same game
Played on a different plane.

The message is tremendously significant
But it is bound to be misunderstood.
It is bound to be misunderstood because people
Are not listening to it through meditation
They are listening to it through mind.

Let your meekness
Come out of meditation, out of silence --
Let it come of its own accord
Then it has a beauty of its own.
It is the most beautiful experience
Just to be nobody, just to be utterly nobody.
When one is utterly nobody
When one has effaced oneself,
One is just a pure emptiness.
Of course, god enters into that emptiness.
He is simply waiting for that moment
When you are is empty of yourself
So that he can enter you
So that he can abide in you.

Become a lover,
Not of somebody in particular
Just become a lover in general.
Let love become your quality
Not just a relationship with somebody
Because whenever love becomes relationship
It includes one but excludes the whole universe.
It is a very dangerous bargain:
Choosing one and excluding the whole universe.
And the whole universe belongs to you
You belong to it. The whole universe
Goes on showering its love to you
And it is very ungrateful not to respond.

So love the sun, the moon, the stars
The trees, the rivers, the mountains
The people, the animals -- simply be a lover
And let the whole be your beloved.
That's exactly what makes a person religious.
When your love spreads all over space
When it knows no boundary
When nothing confines it, when it is unlimited
When it is not focussed on any object
But is just a state of being.
Then love is prayer, then love is meditation
And then love liberates.

The ordinary love binds, it creates a bondage.
Of course, the chains are golden
But chains are chains, and golden chains
Are far more dangerous than ordinary chains
Because you become attached to them.
You think they are very precious
You think they are ornaments, not chains.
The ordinary love is a relationship
The real love is a state of being.

That's exactly the meaning of a lover
A love not addressed to anybody in particular
But addressed to the whole.
So whatsoever you touch

You touch with deep love.
And whatsoever you see, you see with deep love.
Wherever you are, you go on radiating love.
Then there is no need to go
To any church, to any temple
Because the whole existence becomes your temple.
And then there is no need to bother about
The Bible and the Koran and the Vedas;
The whole existence becomes your Bible.
Then you can read god's messages
In the flowers, in the song of birds.
Everywhere you will come across immense mysteries.

Love opens doors upon doors, it goes on opening.
There is no end to mysteries.
For a real lover it is an unending journey
Tremendously ecstatic.
Each moment is full of bliss and benediction.

Prem Niraj

Love has many qualities which are also the qualities of a cloud. Hence the cloud can be used as a metaphor. The most fundamental quality of love is that it gives freedom; it is freedom. If it is not freedom then it is not love; it is something else -- beware of it! Something else is masquerading as love. It may even be hatred pretending to be love. It may be jealousy, possessiveness, domination, ego -- it may be any thing, but not love. The criterion to be used is freedom; if it gives you freedom, then only is it love.

Love makes you free. The more you love, the more you are free. Ultimately you have the freedom of a cloud. The cloud is totally free, it has no fixed form, it is constantly changing, it is unpredictable. One moment it looks like an elephant, another moment it looks like a tiger; one never knows. One moment it is moving towards the east, another moment it is moving towards the west. It is absolutely free, it is not rooted somewhere. It has no roots in the earth, hence it has no clinging, it is not attached; it is not obsessed with anything.

Love is also just like that: without any roots without any clinging; floating like a cloud in absolute freedom.

The cloud is full of rain: it wants to share, it wants to rain. And that's what love is too: it is full of joy, peace, and it wants to shower it. It is full of juice and it wants to rain. And to whomsoever is ready to receive love is over-willing to give. It does not feel that the person who receives has any obligation towards it. No, not at all. On the contrary, love feels obliged. that the other helped it to be unburdened. The cloud

feels obliged to the earth because the earth helped it to be unburdened. Love is always feeling obliged to everybody. And love never bothers much about whether the other is worthy of receiving it or not. These are miserly things, miserly attitudes. Love is never a miser.

The cloud never bothers about whether the earth is worthy. It rains on the mountains, it rains on the rocks; it rains everywhere and anywhere. It gives without any conditions attached, without any strings attached. And that's how love is: it simply gives, it enjoys giving. Whosoever is willing to receive, receives it. He need not be worthy, he need not be in any special category, he need not fulfill any qualifications. If all these things are required then what you are giving is not love. It must be something else, and you have not yet known what love is. Once you know what love is you are ready to give; because you know the more you give, the more you have it. The more you go on showering on others, the more it goes on springing up in your being. Once this secret is known...

This is very strange economics. Ordinary economics is totally different: if you give something, you lose it. If you want to have it, avoid giving it. Collect it, be miserly. Just the opposite is the case with love: if you want to have it, don't be miserly; otherwise it will go dead, it will become stale; it will stink, it will die. Go on giving, and fresh sources will become available Fresh streams will flow into your being. The whole existence starts pouring into you when your giving is unconditional, total.

Eighty Four Thousand Poems

Chapter #27
Chapter title: None

29 April 1980 pm in Chuang Tzu Auditorium

Archive code: 8004295
ShortTitle: 84POEM27
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed on to the computer. It is for reference purposes only.]

One can become wise very cheaply
Just by acquiring knowledge.
Then one only appears wise, one is not.
One is not a man of wisdom.
One may be a wise guy
But to be a wise guy and to be a wise man
Are totally different things.

The man who knows much
Naturally starts dominating others
Who don't know so much.
He becomes powerful in a way.
The knowledgeable people, the scholars
The professors -- they are powerful people.
They dominate because they have
A large accumulation of information.
But they are not wise.
Their lives are as full of stupidities
As anybody else's.
There is no difference of quality
They differ in quantity
Somebody knows less, somebody knows more.
The difference is of quantity
But there is no qualitative change.

The great professors, the great scholars behave
As foolishly and childishly in their life
As anybody else.
You will not find any difference at all.
Sometimes they are even more stupid because
They have not learned anything from life.
They have remained so enclosed within their books
They have remained so surrounded
By an abstract world of knowledge
That they don't have any acquaintance
With reality itself.
So when it comes to encountering reality
They prove failures, utter failures
Even about small things.

They are not very intelligent either
They know only that which they know.
If they have to face something new
They are completely at a loss as to what to do.
If it is something old for which they have
Already acquired information
They are very wise
But if the situation is new
The challenge is new
They go completely empty
Their mind stops working.O
And life continuously changes
It is never the same.
It goes on bringing new challenges to you.
It always proposes new questions
And your answers are all old.

Hence the so-called knowledgeable people
Are always lagging behind life.
The more they know, the more burdened they are.
They are carrying such a mountainous weight
That they cannot dance with life
They cannot move with life easily.
Slowly slowly they become almost immovable
They lose all movement, all dynamism.
And that's what death is.

The knowledgeable person dies before his death.
He dies in his books
His books become his graveyard.

Real wisdom is not cheap, not so cheap.
It is a question
Of changing the quality of your consciousness
Not a question
Of acquiring more and more knowledge
But of becoming more and more aware.
This is a totally different gestalts
To acquire more knowledge is
To be concerned with the content.
To become more aware is
To be concerned with consciousness
Not with the content.

It is possible that a man of wisdom
May not be knowledgeable at all.
Jesus was not very knowledgeable.
Mohammed was not educated at all.
He could not read, he could not write.
He had no relationship with the world of books.
Still, he became one of the wisest men on earth
For the simple reason that
He gained more and more awareness
More and more meditativeness.

A sannyasin has to become concerned
With the quality of life, not the quantity.
How long you live is irrelevant
How deeply you live should be the only concern
With what intensity, with what totality
With what awareness, with what love.
And all these energies
Are released by meditation.
Meditation is certainly

The greatest magical force on the earth.
It is the only bridge between this shore
And the farther shore, the beyond.

So put all your energies into one efforts
How to be more aware.
And if one puts one's total energies into awareness
It is bound to happen -- it is our birthright.
But one should not be half-hearted.
It can't happen half-heartedly
It happens only when
You are one hundred per cent in it, into it
When nothing is being held back,
When you have put all your cards on the table
The trump card included.
When you are not hiding anything
When you put yourself in totally
It immediately happens.

And that happening is a great revolution.
It transforms you from the lowest to the highest
From the gross to the subtle
From the visible to the invisible,
It takes you from the mind to the no-mind.
And to live in the no-mind is to be wise.
To function out of no-mind
Is to function out of wisdom.
Then your life has a beauty, a grace, a godliness.
Then whatsoever you do is right.
It can't be wrong
It is impossible to do wrong because
You are so full of light and so full of insight,
Your vision is so clear and unclouded
That it is impossible to do anything wrong.
The right happens of its own accord.
There is no need to cultivate any character.
Just consciousness is enough.
Character follows like a shadow.

Man without meditation is very tiny
Just a very small particle of dust.
But the same man with meditation is infinite
The same man with meditation becomes oceanic.
He becomes the whole.

We are small because we cling to the ego
Our smallness is caused
By our clinging to the ego.
The ego is a very small phenomenon, and we
Are such fools that we go on clinging to it
Thinking it is something immensely valuable.
It is the only barrier, it is the only cause
Preventing our life from gaining
Significance, grandeur, glory.
It is a subtle wall surrounding you
Which does not allow you to have a communion
With the whole.

Once the ego is dropped, you start feeling one
With the trees and the moon and the sun
And the stars and the people.
Suddenly all barriers disappear
Suddenly you are no more a dewdrop
Your boundaries are gone. You have become unbounded.
And that's the experience of god.

God is not a person whom you are going
To encounter some day or meet some day.
God is an experience --
The experience of your dissolution
Of your ego disappearing.
And when your ego is no more there
What is left?
Just a pure vastness, an infinite nothingness is
But that nothingness is not negative
That nothingness is a new kind of fullness.
It is nothingness from the side of the ego
It is fullness from the side of the whole.
It is nothingness from the old vision
But it is a new birth, and a new vision is born
And it is overflowing
It is overflowing with power.
And this power is eternal
This power has no beginning, no end.

And once you know that you are one with it

You have experienced something
Of tremendous value.
Nothing is higher thAn that
More valuable than that.
You are freed from all small identities
You are no more a body and no more a mind.
Once you drop the ego, all small boundaries
Start disappearing of their own accord.
Tremendous bliss is yours, great ecstasy is yours
All that you have to lose is this ugly ego
Which has not given you anything.
And it cannot give you anything,
It can only create trouble, misery, conflict.

The ego is the only hell.
And to be free of the ego is to regain Paradise
Is to regain innocence.

By becoming a sannyasin one is taking a step
Towards this dissolution of the ego.
I don't ask you to renounce anything
Except the ego.
Just be a nobody, anonymous
With no name, with no identity
And all is yours, the whole is yours!
Then there is no death.
Once you have gathered the courage
To drop yourself into the whole
Naturally, there is no death possible:
You have already gone
Something new has taken place.
Time is no more relevant.

The whole process of sannyas is to
Slowly slowly help you to come out of the ego.
The world need not be renounced.
Nothing else has to be renounced,
My sannyasin only has to renounce
The ego and nothing else
Because that is the problem, not the world.
You can escape to the mountains
But the ego will be with you.

You can renounce your family
But the ego will be with you,
Even more than it was in the world.

Sitting alone in a mountain cave
Your ego will have no competitors
It will start flourishing, it will have more space.
You will start thinking, 'I am holy
And the whole world is living in sin,
Only I am going to heaven
And all others are going to hell.'
You will start gaining more strength for the ego.
That's why the so-called religious people
Are not egoless people.
Your saints, your mahatmas are very egoistic
For the simple reason that
They have renounced the world
They have renounced the comforts of the world --
Which are absolutely irrelevant --
And they have not renounced the *real* thing
The *real* problem
Which goes on, persists within them.

Be aware of it and consciously drop it.
All is attained once the ego is gone.
With the ego one is a beggar
Without the ego one is an emperor.

Eighty Four Thousand Poems

Chapter #28
Chapter title: None

30 April 1980 pm in Chuang Tzu Auditorium

Archive code: 8004305
ShortTitle: 84POEM28
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed on to the computer. It is for reference purposes only.]

Meditation is the real beginning of life.
The first birth is not the beginning of life,
The first birth is only
The beginning of an opportunity to live.
The first birth only makes you potentially alive
Not actually alive.
That potentiality
Has to be transformed into actuality
Then only do you become really alive.
And meditation is the art
Of transforming the potential into the actual,
Of transforming the seed into the flower.
It is through meditation
That one attains the second birth.

With the first birth the body is born
With the second, the soul.
And only when we come to know that we are a soul
Is our life fulfilled,
Otherwise it is a sheer wastage.
The seed remained a seed, it never sprouted
It never became a tree, it never flowered.
Nobody rested under its shade
No birds ever came to visit it

No winds danced around it.
There was no dialogue with
The clouds, the sun, the moon, the stars.
The seed cannot communicate with existence.
It is closed, encapsulated within itself.

Meditation opens you up.
Meditation is nothing but
Opening multi-dimensionally to all that is
To the beauty of existence

To the music of the winds
To the freedom of the clouds
To all the mysteries that surround you
To all that is without and within.

When you become open and available to all this
For the first time you realise that
Life is not what you used to think it was.
It is immensely valuable
Each moment of it is sacred
And each moment there is the possibility
Of meeting the divine, of meeting the ultimate.
All that is needed is an opening on our side.
The divine is always available
But we are not available.
God is always knocking on our door
But we are deaf.
He is standing in front of us, but we are blind.

And when you become aware
That existence is divine, it is not just matter,
You also become aware that it is immortal
It is deathless, it is eternal.
Then all fear disappears.
Life for the first time becomes
A dance and a celebration.
And when life is a celebration
I call it religious.

My sannyasins have to become
Songs and dances and celebrations.

A man without meditation
Is a failure, an utter failure.
Even though he may be
The riches man in the world, he is a failure.
He may be Alexander the Great
He may have conquered the whole world --
He is still a failure.

Nothing succeeds except meditation.
Everything fails, sooner or later.
And the sooner it fails, the better, because
Then you have time to do something.
You have time to find ways to be victorious.
The unfortunate ones are those
Who realise their failure
When life has slipped out of their hands.

Alexander himself realised it
But at the last moment.
He died a very disappointed, disillusioned man.
But there was no way out.
Now nothing could be done.
He had been to India
He had met many mystics here
And he had been impressed by one mystic very much.
His biographers remember that mystic.
They call him 'Dandamis' --
It does not seem to be exactly the name,
It must be some mispronunciation
Of an Indian name.
But they say Alexander was
Tremendously influenced by Dandamis.

Dandamis was a naked fakir
And Alexander was so impressed
That he wanted Dandamis to go with him.
He offered him all luxury, all comfort.

He would be a royal guest.
But Dandamis laughed and he said,
'You cannot persuade me
Because I have found the treasure
Which nobody can offer to me any more.
Nothing better can be offered to me.
What you are talking about are toys.
I am finished with all that
And it is better that you also finish
Otherwise you will repent later on.'

Alexander was angry -- he said,
'I am inviting you and if you don't come with me
I can *force* you to come.'
Dandamis said, 'Nobody can force me.
You can kill me but you cannot force me
And remember, while killing me
You will think you are killing me,
But you will be deceived.
You can kill the body --
I am not my body.
Take out your sword and cut off my head:
When my head falls on the ground
You will see it falling
And I will also see it falling on the ground.
You will be a witness to it
I will also be a witness to it.
It is not me!'

When he was dying
Then he remembered this man.
But it was too late.
He had never realised that he was not his body.
The body was dying and he had always lived
With the idea that he was the body.
Now death was too much for him.
And he had seen this man laughing
Inviting death, asking him to take out his sword
And kill him.

He said to his people who were around him,
'I am remembering that man --

He certainly realised something
Which I have missed.
I am a failure and he was victorious.'

It is through meditation that one realises that,
'I am not the body, not the mind either
But just a witness.'
And that witness knows no failure, no frustration.
That witness is god himself.
Seek it and remember Jesus:
Seek, and ye shall find
Knock, and the doors shall be opened unto you.

Consciousness has no boundaries,
It is not bounded by the body or the mind.
It is unbounded
It is as vast as the whole universe.
But because we have become identified with the body
We are suffering.
The root cause of our suffering is that
Such a vast entity is being forced
Into such a small space.
We are imprisoned.
We have to become free of this prison.
And it is only a question
Of changing our attitude -- nothing else.

You will remain in the body
The body will remain there,
Just your identifying changes:
You are no more identified with the body.
You start using the body as a vehicle,
Just as you use a car.
You don't become your car.

Just think of the misery of the man
Who becomes his car.
He will immediately say that he has gone mad.
Something goes wrong in the engine
And he starts crying and weeping
And he goes to the doctor saying,

'Do something.
Something seems to be wrong with me,'
Because he cannot distinguish
Between his car and himself.

That's exactly the case:
The body is only a vehicle.
Use it but don't become identified with it.
And so is the case with the mind.
The mind is only a computer: use it
But don't become identified with it.
Remain a witness.
And the more you are a witness
The more you are free
The more you are unbounded
The more you start becoming oceanic.
Then even the sky is not your limit.

To feel that unlimitedness is to feel god.
That's the ultimate goal of meditation.

The secret of immortality is not such a secret
That it cannot be discovered.
In fact it is an open secret:
Just a little bit of digging inside yourself
And you can discover it.
Just a few layers of garbage have to be removed;
We call that garbage the mind.
Thoughts and desires and memories
Are crowding inside
And because of the crowd
We cannot see our own truth.
Once we are able to create a little gap
A little space
The truth is discovered.

The truth is that we are immortal
The truth is that we were never born
And we will never die
That birth and death are episodes
In our eternal life.

Thousands of times we have taken birth
And thousands of times we have left the body.
It is because of this mind
We go on coming back again and again.
It is because of the mind that
The wheel of birth and death goes on moving.
If we drop out of the mind the wheel stops.
And that's the whole art of meditation
How to drop out of this mind and
How to enter the space called no-mind.

Mind is arbitrary. accidental
No-mind is your real nature, your very being.
To discover it is to discover the Buddha within.
And once you have tasted
Something of your innermost core
You have tasted the sweetest
The-most delicious experience of life.
There is nothing higher than that
Nothing more precious than that,

[Her name, Christa, is a beautiful one, Bhagwan tells a German woman taking sannyas. But it has lost its real meaning and had something imposed on it which is incorrect: the dictionaries say it means a follower of Christ. That's not its true meaning.]

A Christa means Christ himself, not a follower.
It is not a question of following
It is a question of becoming
It is a question of *being* a Christ.

Friedrich Nietzsche used to say again and again
That the first and the last Christian
Died on the cross two thousand years ago,
The first and the last -- and he was right
Because only Christ was a true Christian.
Others have been only followers
And followers are imitators
Followers are carbon copies.

Never be carbon copy; be your original face.

And that's the way of being a Christ or a Buddha.

These words don't belong to any individual.
Christ has nothing to do with Jesus
Buddha has nothing to do with Gautam.
Gautam is one of the Buddhas
And Jesus is one of the Christs.
One can call Jesus a Buddha
And one can call Gautam the Christ --
There is no difference, no problem.
Anybody who has realised himself is a Christ.
Christ simply means the crowned one
One who has been crowned by god himself
One who has come home, one who has been
Received back into the Garden of Eden.
Adam was expelled.
When he returns
Finds out his mistake, his error
Remembers the joys and the beauties of paradise
And comes back, he is received, welcomed.
That welcome makes him a Christ.
Everybody is an Adam and everybody
Has the potential to become a Christ.
Adam means Christ gone astray Christ means
Adam has come back home.

Become a Christ -- never be a follower.
That's the only way to love
People like Christ and Buddha.
Followers don't love
They are not courageous enough to be lovers.
They are cowards, they are hoping to be saved.
They want to throw the responsibility
On somebody else.
They worship in order not to change themselves.
It is Christ's duty to save them.
Their duty is to go astray
And Christ's duty is to save them.
What kind of logic is this?
Why should Christ save you?
You should save yourself.

Learn from Christ
Learn the art of saving yourself
Learn the fact that one man has saved himself
Hence you can also save yourself.
This is the way of the lover
Not the way of the follower.

[His name has two meanings, Bhagwan tells Oscar, an Italian.
The Teutonic meaning is divine spirit, the Celtic, a leaping, bounding warrior.

Just a little change
And both names will fit together.
Leaping, bounding warrior
Has to be changed a little bit:
Leaping, bounding sannyasin!
And then there is no problem --
Then it fits with divine spirit.
A warrior does not fit with divine spirit,
A warrior is basically an evil spirit.

The soldier and the sannyasin are two poles.
The soldier is the ugliest possibility
And the sannyasin, the most beautiful.
The soldier means destruction
And the sannyasin means creativity.
The soldier is violence, the sannyasin is love.
The soldier cannot be divine
Only a sannyasin can be divine.

So we will have to change
The meaning of the word a little bit.
It can be done because no language
Has any absoluteness about it.
All languages are arbitrary
So one can play around!
It is just our agreement
As to what a word should mean.

For me, Oscar will means divine spirit,

A leaping, bounding sannyasin.
Try your best!

[During the course of his talking to Oscar Bhagwan has registered that Oscar is minus one or two teeth.]

[A chuckle overrides his words as he adds]
And don't lose more teeth -- leap and bound, but carefully!

Love is the only thing that is really precious.
All else is mundane.
Love is sacred because it is through love
That one attains to prayer.
It is through love that one creates the bridge
Between oneself and god.
It is through love that we become aware that
Life is tremendously significant, meaningful.
Without love life is empty, meaningless
In fact, absurd.
Without love there is no reason to live --
Why? For what?

One of the greatest existential philosophers,
Marcel, used to say that
The most important problem in life is suicide.
Why not commit suicide?
He used to think that that was
The most important thing to be decided.
Existentialists think that it is just
Because of our cowardliness that we go on living
And they are right
About ninety-nine point nine per cent of people.

It is simply because of cowardliness
That people go on dragging.
They have no meaning in their life
But they are also afraid of death.
Who knows? -- it may be even worse.
At least life seems to be familiar.
And we are not alone:
So many fools are all around.
The ship of life is full of fools.

And there is so much hustle and bustle
And so much occupation that one
Tends to forget all real problems of life.
Small problems are so many
Daily, routine problems are so many --
How to manage bread and butter
And how to manage the ordinary life --
And life's ordinary challenges are so many that
There is no time left to think about whether
Life has any meaning or not.

That's why poor people
Have no problem as far as meaning is concerned.
It is only the rich people
Who start thinking about
What the meaning of life is.
It is the rich countries
For whom the problem becomes really big.
The richer a country becomes
The more and more people start thinking
'What is the meaning of it all?'

Hence I say that
Existentialists are right.
About ninety-nine point nine per cent of people.
But they are not *really* right,
Because that point one per cent
Has the master key.
Buddhas are not many,
Christs are not many
Krishnas are not many
But their life has tremendous significance
Meaning, overflowing joy
Their each breath is a song
Their each moment is full of splendour
Their whole life is nothing but a dance.
Their life (words missing) cannot be contained
In any song, in any music;
Everything falls short.
Their grace is so infinite
Their bliss is so vast.
And this is possible for everybody,
We just have to work for it.

I perfectly agree with Marcel:
Suicide is one of the greatest problems
But only one; the second problem
Which is even bigger than suicide
Is sannyas.
And one has to choose between the two:
Either suicide or sannyas.

Suicide is simply stupid.
Sannyas is the art of transforming your life
From meaninglessness into meaning.
It gives dance to your feet
It changes your life
Into eighty-four thousand songs.
Immeasurable joy, unaccountable bliss is yours.
Just a little work is needed upon on self.
It is worth it -- that work has to be done.